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WONDERFUL PRODIGIES OF JUDGMENT and MERCY:

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MEMORABLE HISTORIES.

CONTAINING,

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II. The miserable ends of divers Magicians, Witches, Conjurers, *&c.* with an Account of several strange Apparitions, *&c.*

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By *R. Burton*, Author of the History of the Wars of *England*, and the Surprizing Miracles of Nature and Art.

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TO THE READER.

THis ſmall Treatiſe cannot be thought unſeaſonable in this Age, wherein Atheiſm and impiety doth ſo much abound. And as the Holy Scriptures (which we ought firſt and principally to ſtudy and regard) do ſufficiently diſcover the wonderful judgments of the Almighty upon profane and impenitent ſinners in former ages; ſo the Divine Juſtice hath not left itſelf without witneſs in all times ſince, of the like ſevere vengeance againſt them: and ſince examples commonly prevail upon men more than precepts, this little collection may, by the bleſſing of Heaven, prevail upon ſome profligate offenders, to forſake their evil ways, leſt they themſelves be likeways made examples and monuments of God's wrath and diſpleaſure. And as

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the judgments, ſo likeways the mercies and goodneſs of God hath appeared in all times and places, towards thoſe that put their truſt in him, or have returned to him by ſerious and hearty repentance; of which we have abundant inſtances both in Scripture and hiſtory; and whereof I have likeways tranſcribed ſome few out of very approved and credible hiſtorians, both ancient and modern, whoſe names are added to every particular relation, that they may thereby obtain the more credit with the reader; who may here find in a ſmall manual, and for a ſmall price, what has been diſperſed in ſeveral large volumes; and therefore I hope will not be unacceptable to the world: which is the hearty deſire of.

R. B.

WON-

WONDERFUL PRODIGIES.

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CHAP. I.

Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons; in several terrible Examples.

NEver yet were any nation or people so barbarous, who, by the instinct of nature, have not always believed a certain Deity; and the denying thereof was accounted so detestable, absurd, and contrary to human reason, even amongst the ancient Heathen, that they reckoned it to be horrible blasphemy. The *Athenians* banished *Protagoras* both from their city and country, and caused his books to be openly burnt, because in one of them he seemed to doubt of a Deity: neither were they less severe toward *Diagoras*, surnamed *The Atheist*, who being accused of Atheism, fled for fear of punishment; upon which they proclaimed, *That whosoever did kill him, should have a talent of silver in recompence*, which is as much as six hundred crowns: how much more then is the

ſtate of Chriſtendom to be lamented, which is generally infected with this contagious peſtilence? And how many bold and impudent Atheiſts are there in theſe times, who daringly and confidently deny the providence of God! believe not the immortality of the ſoul! think there is no ſuch thing as a life to come; and conſequently they live like ſwine and brute beaſts in the world, wallowing in all manner of luſts and ſenſuality. But let ſuch mad and brutiſh wretches know, that they ſhall one day be convinced of their folly, when it is too late: and they may likewiſe find by the following inſtances, which are of undoubted truth and certainty, that the divine juſtice doth ſometimes execute his ſevere judgments upon them in this world, and makes them monuments of vengeance for deterring others, *that they may hear, and fear, and do no more ſo wickedly.*

I. A certain blaſphemous wretch being drinking and merry at a common inn among his companions, aſked them, *Whether they thought a man was poſſeſſed with a ſoul or no?* To which ſome replied, *That the ſouls of men were immortal, and that ſome of them after their releaſe from the body lived in heaven, and others were condemned to hell, as we are taught from the writings of the prophets and apoſtles;* but he replied, and ſwore, *He did not believe the ſoul did ſurvive the body, but that heaven and hell were mere fables, invented by the prieſt to get money; and as for his part, he would ſell his ſoul to any who would buy it.* Then one of his companions took up the cup, and ſaid, Sell me thy ſoul for this cup of wine, which he conſented to, and drunk it off: now the devil himſelf was there in the ſhape of a man (as he is commonly not far from ſuch debauchees) who bought it again of the other

other man at the ſame price; and ſoon after peremptorily demanded his ſoul; the whole company affirming it was fit he ſhould have it, ſince he bought it, not knowing who it was that aſked it: but on a ſudden this infernal merchant laid hold of this wretched ſoul-ſeller, and carried him into the air before them all, toward his own habitation, to the great aſtoniſhment and amazement of the ſpectators, and was never after heard of; but no queſtion found to his coſt that men had ſouls, and that hell was no fable, contrary to his profane and ſenſeleſs opinion. *Diſcipul. de temp. Serm.* 132.

II. Not inferior to the former was the impiety of one not many years ſince in this nation, called *Marlin*, a ſcholar by profeſſion, brought up from his youth in the univerſity of *Cambridge*, and afterwards a ſcurrilous poet and play-maker, who giving the reins to his wit and fancy, ran into ſuch extremes, that he denied God, and Jeſus Chriſt, and blaſphemed the Trinity, not only in words, but as it is credibly reported, writ books againſt it, affirming our Saviour to be a deceiver, and *Moſes* a ſeducer of the people, and the holy Scriptures to be but vain and idle ſtories, and all religion to be only a politic cheat and device: but heaven, by an eminent judgment, ſtopt the mouth of this blaſphemer; for it happened, that as he intended to have ſtabbed a perſon whom he had malice againſt, the other perceiving it, avoided the ſtroke; and withal catching hold of his wriſt, he ſtabbed in his own dagger into his own head, which wounded him in ſuch a terrible manner, that notwithſtanding all the help of chirurgery, he died ſoon after, and that in a very ſad condition; for he curſed and blaſphemed to the laſt gaſp; and his laſt breath paſſed out of his body with an horrid

oath, to the terror of all that beheld him; and herein did the divine juſtice remarkably appear, in that his own hand which had written thoſe blaſphemies, was made an inſtrument to puniſh that head and brain, which had wickedly deviſed them. *Beard's Theatre.*

III. In the year 1527, a young *Italian*, eſteemed a man very brave, and valiant in arms, was to fight with another young man, who (becauſe he was melancholy, and ſpake very little) was called *Forchebene*; they went together with a great company to the place appointed, which was without the port St *Gall*; whither being come, a friend to the former went to him, and ſaid, *God give you the victory*; the proud young man adding blaſphemy to his temerity, anſwered, *How ſhall he chuſe but give it me*: they came to uſe their weapons, and after many blows given and taken both by the one and other; *Forchebene* being become as the miniſter and inſtrument of God, gave him a thruſt in the mouth, with ſuch force, that having faſtened his tongue to the pole of his neck (where the ſword went thorow, above the length of a ſpan) he made him fall down dead, the ſword remaining in his mouth, to the end that the tongue which had ſo grievouſly offended, might even in this world endure puniſhment for ſo horrible a ſin. *L. Remy's conſid. c.* 59.

IV. Another of our own nation is not to be overpaſſed, who for Atheiſm may be compared to the former, and for God's ſevere judgment upon him, may give place to none: it was a gentleman in *Berkſhire*, whoſe name I forbear to mention; this man had a great eſtate, but was an open ſcoffer, and contemner of all religion; a profeſt Atheiſt,

theiſt, and a ſcorner of the word and ſacraments, inſomuch that I have heard it very credibly reported, that being witneſs to the baptizing of a child, he would needs have it named *Beelzebub*. He was likewiſe given to all manner of debauchery, keeping ſeveral notorious ſtrumpets openly in his houſe, without ſhame: he was ſo accuſtomed to ſwearing, that he could ſcarce ſpeak without an oath. This miſerable man (or rather brute) having continued long in this damnable courſe of life, at laſt divine vengeance found him out, for going one day a hunting with one of his comrades; as they were diſcourſing of divers idle ſtories, it pleaſed Almighty God to ſtrike him with ſudden death; for falling ſuddenly on the crupper of his horſe, backward, he was taken off ſtark dead, with his tongue hanging out of his mouth, in a very fearful manner, and became a terrible example of God's juſtice againſt all wicked Atheiſts. *Beard's Theatre.*

V. *Cluvine*, an author worthy of credit, who profeſſeth that he had this relation, not only by hear-ſay, but from eye-witneſſes, who ſaw it, gives this wonderful account, That in the month of of *March* 1632, there lived in the borders of *Muſcovia* a nobleman, by office a gatherer of tribute or taxes, by name *Albertus Peroſcius*; his manner was, when poor men could not preſently pay their taxes, to diſtrain upon their cattle, and drive them to his own home: now it came to paſs, that this nobleman being from home, loſt all his unjuſt gains in one night; for all his cattle, both thoſe he had taken by violence, and what he had bought with his money, ſuddenly died: this wretched man coming home, was told by his wife and ſervants what a fearful judgment from God was befallen him, whereat he began to rage and

rave extremely; and taking his muſquet, ſhot it up againſt heaven, breaking forth into theſe blaſphemous ſpeeches, *Let him that killed my cattle devour them; if thou wouldſt not let me eat them, eat them thyſelf:* upon theſe furious barkings againſt God, there fell ſome drops of blood, and this wicked man was turned into a black dog, and howling, he ran to the dead cattle, and began to feed upon them; and for ought I know (ſaith mine author, who wrote this ſtory preſently after) is yet feeding upon them. His wife, great with child, being aſtoniſhed, and terrified with the ſtrangeneſs of God's judgments, ſhortly after died. *Clark's Exam. 1 part.*

VI. *Simon Churmay* in 1201, having moſt ſubtilly and acutely diſputed about the Trinity, ſome of his familiar friends perſuaded him to put it into writing, that ſo the memorial of ſuch excellent things might not be loſt; whereupon he proudly brake forth into this Atheiſtical ſpeech, *O Jeſule, Jeſule,* &c. *O little Jeſus, little Jeſus, how much have I confirmed and advanced thy law in this queſtion! but if I had a mind to deal croſly, I know how with ſtronger reaſons and arguments to weaken and diſprove the ſame:* which was no ſooner ſpoken, but he was ſtruck dumb; and not only ſo, but he became an idiot, and ridiculouſly fooliſh, and was made a common hiſſing and mocking-ſtock to all that ſaw him. *Mat. Paris.*

VII. Not much unlike this, is that of *Michael* a blaſphemous Jew, who as he was banquetting with his companions, fell to blaſpheming Chriſt and his mother, boaſting, *That he had gotten the victory over the Chriſtians God;* but as he went down

down ſtairs out of the room, he fell down, and brake his neck. *Fincelius.*

VIII. Miſerable was the end of *Pirieres*, who writ a blaſphemous book, wherein he openly mocked at God, and all religion; for he fell into moſt deſperate deſpair; and notwithſtanding ſtrict watch was kept about him, yet he killed himſelf. *Theatr. Hiſt.*

IX. In the year 1502, there lived one *Hermanus Biſwick*, a grand Atheiſt, and a notable inſtrument of the devil, who affirmed, *That the world never had a beginning, as fooliſh* Moſes *dreamed; and that there were neither angels, nor devils, nor hell, nor future life, but that the ſouls of men periſhed with their bodies; and that Jeſus Chriſt was nothing elſe but a ſeducer of the people; and that the faith of Chriſtians, and whatever elſe was contained in the holy Scriptures, was mere vanity.* Theſe opinions, full of Atheiſm and impiety, he was ſo hardened in, that he conſtantly avouched them to the death, and was for the ſame, together with his books, deſervedly burnt in *Holland. Theat. Hiſt.*

X. A certain rich man at *Halberſtadt* in *Germany*, abounding with all manner of worldly happineſs, he gave up his whole ſoul in delighting therein; ſo that he had no ſenſe of heaven or religion; yea, he was ſo atheiſtical as to ſay, *That if he might lead ſuch a life continually upon the earth, he would not envy thoſe that enjoyed heaven, nor deſire to exchange his condition with them:* but ſoon after it pleaſed God, contrary to his expectation, to cut him off by death, and ſo the pleaſures which he doated on came to an end. But after his death there were ſeen ſuch diabolical apparitions in his houſe,

houſe, that no man durſt inhabit it, ſo that it became deſolate: for every day there appeared the form of this epicure, ſitting with a great many gueſts, drinking, carouſing, and making good cheer; the table being furniſhed ſeemingly with all manner of delicacies, and attended on by many perſons, together with fidlers, trumpeters, and the like, ſo that whatever he delighted in while he was alive, was there daily to be ſeen, God permitting Satan to deceive mens ſight by ſuch appearances, to deter others from living in ſuch a courſe of Atheiſm and impiety. *Theat. Hiſt.*

XI. At a village called *Benarides* in *Spain*, two young men (one whereof was noted to be an outragious ſwearer and blaſphemer of God's holy name) being together in the fields, on a ſudden there aroſe a terrible tempeſt of rain and wind, accompanied with ſo impetuous a whirlwind, that it amazed all that beheld it; the two young men ſeeing it furiouſly coming towards them, to avoid the danger ran away as faſt as they could poſſibly; but notwithſtanding their haſte, it overtook them, and for fear it ſhould carry them up into the air, they fell flat down upon the ground where the whirl-wind whiſked about them for ſome time, and then paſſed forward; one of them aroſe ſo affrighted, and in ſuch an agony, that he was ſcarce able to ſtand on his feet; the other lying ſtill without motion, ſome that ſtood under an hedge hard by, came to ſee how he did, and found him to be ſtark dead, not without ſome wonderful ſymptoms of divine juſtice; for all his bones were ſo cruſhed, that the joints of his legs and arms were to be turned every way, as though his whole body had been made of moſs; and beſides, his tongue was plucked out by the roots, and could not by any means be found, though

though it was diligently ſought for; and this was the miſerable end of this wretched youth, who was made an example to the world, of God's vengeance againſt ſwearers and blaſphemers. *Beard's Theatre.*

XII. *Martiques*, governor of *Brittany* in *France*, in the war againſt the Proteſtants, perſuaded them to yield to the king, ſince their ſtrong God had now forſaken them, and ſcoffingly ſaid, *It was time for them to ſing, Help us now, O Lord, for it is time*; but he ſoon found that their ſtrong God was able to defend them, and to confound the proud, he himſelf being preſently after ſlain in the ſiege. *Acts and Mon.*

XIII. It is related in Eccleſiaſtical Hiſtory, that, when the emperor *Julian* was ſetting out upon his *Parthian* expedition, he threatened to perſecute the Chriſtians with the utmoſt ſeverity, as ſoon as he returned victorious.—Upon this occaſion, *Libanius* the rhetorician, asked one of them, with an inſulting air; *What the Carpenter's Son was doing, while ſuch a ſtorm hung over his followers?* — *The Creator of the world*, replied the Chriſtian, *whom thou diſdainfully calleſt the Carpenter's Son, is making a coffin for your emperor.*—— The event proved the anſwer to be prophetic; for, in an engagement with the enemy, that royal, but wretched apoſtate, was mortally wounded; and cried with his expiring breath, *Viciſti, O Galilæe! I am vanquiſhed, O Galilean! Thy right hand hath the pre-eminence!*

XIV. In the year 510, an *Arian* biſhop called *Olympius*, being in the baths of *Carthage*, openly ſcoffed and blaſphemed the holy and ſacred Trinity; but lightning fell down from heaven upon him three times,

times, wherewith he was burnt and conſumed to aſhes.

XV. There was alſo in the time of *Alphonſus* king of *Arragon* and *Sicily*, in an iſle toward *Africa*, a certain profane hermit, called *Antonius*, who impudently and impiouſly belched out blaſphemous ſpeeches againſt our Bleſſed Saviour, and the Virgin *Mary* his mother; but he was ſtruck with a moſt grievous and tormenting diſeaſe, even to be eaten and gnawn to pieces with worms till he died. *Æneas Sylvius.*

XVI. Neither hath divine vengeance left itſelf without witneſs againſt curſers, and thoſe who by denying God give themſelves to the devil; as may plainly appear by the following dreadful examples. A ſoldier travelling thro' *Murcia*, a county of *Almaign*, and finding himſelf not well, went to an inn, where he lay to recover his health, and delivered to his hoſteſs a certain ſum of money which he had about him: A while after being recovered of his ſickneſs, he demanded his money again; but the woman, upon conſultation with her huſband, denied the receipt of any, and accuſed him of wronging her, in demanding what ſhe never received: On the other ſide, the ſoldier was much enraged, accuſing her of cheating him: When the man of the houſe heard the noiſe, though he was privy to all before, yet he diſſembling the matter, took his wife's part, and thruſt the ſoldier out of doors; who, ſeeing himſelf thus abuſed, drew his ſword, and ran againſt the door with the point thereof, whereat the hoſt began to cry out, *Thieves, Thieves*; affirming, That he would have entered his houſe by force, and have robbed him; whereupon the poor ſoldier was taken and caſt into priſon,

ſon, and by proceſs of law, was ready to be condemned to death; but the very day wherein this heavy ſentence was to be pronounced and executed, the devil entered into the priſon, and told the ſoldier, *That he was condemned to die; nevertheleſs, if he would give himſelf, body and ſoul to him, he would promiſe to deliver him out of their hands.* The priſoner replied, *That he had rather die, being innocent, and without cauſe, than to be delivered upon that account.* The devil then repreſented to him the great danger of death wherein he was, and uſed all manner of craft to delude him; but finding all his arguments uneffectual, he at length left his ſuit; but yet promiſed him both aſſiſtance and revenge upon his enemies for nothing; adviſing him when he came to his trial, he ſhould plead, *Not guilty*, and declare his innocence, and the wrong which he ſuffered, and to entreat the judge to grant him the favour, *That one in a blue cap, who was in the court, might make his defence for him;* (now this one in the blue cap was the devil himſelf.) The ſoldier accepted his offer; and being called to the bar, and indicted of felony, he preſently deſired to have his attorney, who was there preſent, to plead his cauſe; which being granted him, this witty crafty lawyer began very cunningly to defend his client, affirming him, *To have been falſly accuſed, and conſequently would be unjuſtly condemned; and that his hoſt did withhold the money, and had offered him violence:* and to demonſtrate the truth of what he aſſerted, he reckoned up every circumſtance of the whole action; yea, the very place where they had hid the money. The hoſt on the other ſide very impudently denied all; wiſhing withal, *That the devil might take him ſoul and body if he had:* This ſubtle attorney in the blue cap, finding now the advantage which he had hitherto looked

for,

for, left off his pleading, and immediately ſeizing upon the hoſt, carried him out of the ſeſſions-houſe, and hoiſted him into the air ſo high, that he was never after ſeen nor heard of. And thus was the ſoldier wonderfully delivered from death, to the aſtoniſhment of all beholders, who were eye-witneſſes of this terrible judgment upon this perjured, curſing hoſt. *Wierus of Spirits, lib.* 3.

XVII. *Luther* in his expoſition upon the *Corinthians*, gives this relation; That a certain debauched perſon, of a very wicked life, and of ſuch evil education, that at every word he ſpake almoſt, the devil was in his mouth; for which practice, though he was often reproved by his neighbours, and exhorted to correct and amend ſo vile and deteſtable a cuſtom, yet it was all to no purpoſe: continuing therefore in this damnable practice, it happened, that as he was one day paſſing over a bridge, he fell down, and in his fall, he cried out, *Hoiſt up with an hundred devils*, which he had no ſooner uttered, but the devil, whom he had called for ſo oft, was at his elbow, who preſently ſtrangled him, and carried him away with him.

XVIII. *John Wierus* gives an account alſo to this purpoſe, that in the year 1551, at *Megalapole*, near *Voildſtat*, it happened, that the people being drinking and carouſing at *Whitſuntide*, a woman in the company commonly named the devil in her oaths, till he that had been called upon ſo often, came on a ſudden, and carried her through the gate aloft into the air, before all the company, who ran out in great aſtoniſhment to ſee whether he would tranſport her, and obſerved her hanging in the air without the town; and then falling down

down on the ground, they found her ſtark dead. *Wierus.*

XIX. The ſame author affirms, that about this time there dwelt in a city of *Savoy*, a man who was of a very vicious converſation, and likewiſe a monſtrous ſwearer, who put many good men to much fruitleſs pains in admoniſhing and reproving him for his wicked behaviour; for he would give no ear to them, nor in the leaſt reform his ways; now it happened that the plague was in the city, and he was infected therewith; and therefore himſelf, his wife and kinſwoman withdrew themſelves apart into a garden-houſe that he had; yet in this his extremity did not the miniſters forſake him, but continually exhorted him to repentance, and to diſcover to him his grievous offences; but he was ſo far from being moved with theſe religious admonitions, that he ſeemed daily more and more to harden himſelf in his ill courſe of life: therefore haſtening his own deſtruction, it happened one day as he was ſwearing, denying God, and giving himſelf to the devil, and calling for him with horrid vehemency; behold the devil appeared, and ſuddenly ſnatching him up, carried him into the air, his wife and kinſwoman looking on, and ſeeing him fly over their heads: in this his ſwift tranſportation, his cap fell off his head, and was found at *Roſna*, and himſelf was never after ſeen, nor heard of. The magiſtrate being advertiſed hereof, came to the place where he was taken up, to be better informed of the truth, and took the depoſitions of the two women upon oath, of what they had ſeen. By this we may ſee the terrible, yet juſt vengeance of God upon ſuch wretches; and it may be a warning to thoſe who are ſo inſpired by Satan, that they cannot ſpeak but they

muſt name him, who is both an enemy to God and man, inſtead of commending themſelves to God, and praying for his grace and aſſiſtance. *John Wierus de Spirit.*

XX. *Martin Luther* in his table-talk mentions this remarkable hiſtory: There was a Popiſh prieſt, who had formerly been a Proteſtant, and apoſtatized to Popery, as *Adam Budiſſina* teſtifies: this prieſt thundered out moſt bitter curſes againſt *Luther* in the pulpit, preaching at a town called *Ruthnerwald*; and among the reſt he wiſhed, *That if* Luther's *doctrine were true, a thunderbolt might ſtrike him to death:* now about three days after, there aroſe a mighty tempeſt with thunder and lightning, whereat this curſed prieſt was extremely afraid, his guilty conſcience accuſing him, that he had ſpoken falſely and maliciouſly againſt the truth, and thereupon he ran with all ſpeed into the church, and there fell to his prayers before the altar; but the vengeance of heaven found out his hypocriſy; for he was there ſtruck with lightning, and though they with much difficulty recovered life in him, yet as he was led homeward through the church-yard, another flaſh fell upon him in ſuch a manner, that he was burnt from the crown of the head to the ſole of the foot, as black as a ſhoe, dying with a manifeſt mark of divine juſtice upon him. *Luther's Col. Men.*

XXI. *Theodorus Beza* gives an account of two notable inſtances of the ſeverity of God's judgment upon a curſer, and a perjured perſon, of his own knowledge. I knew, ſaid he a man in *France*, of good underſtanding, well inſtructed in religion, and a maſter of a family, who in his anger curſing, and bidding the devil take one of his children, had preſently

preſently his wiſh anſwered, for his child was immediatly poſſeſſed with an evil ſpirit, from which though by the fervent and continual prayers of good Chriſtians, he was at length releaſed, yet ere he had fully recovered himſelf he died.

The like we read to have happened to a woman, whom her huſband in great rage devoted with bitter curſes to the devil, upon which Satan immediately aſſaulted her, and robbed her of her wits, ſo that ſhe could never be recovered.

Another example, ſaith he, happened not far hence, even in this country, upon a perjurer, who foreſwore himſelf, intending thereby to prejudice, and deceive another; but he had no ſooner made an end of his falſe oath, ere a grievous apoplexy ſeized upon him; ſo that without ever ſpeaking one word more, he ſoon after miſerably died. *Beza, Homiliæ.*

XXII. Strange and terrible is that which happened at *Noeburg* in *Germany*, to a ſon who was curſed by his mother in her anger, wiſhing, and praying to God that ſhe might never ſee him return alive; which accordingly happened; for the ſame day the young man bathing himſelf in the water, was drowned, and never returned to his mother alive, according to her ungodly wiſh. *Theat. Hiſt.*

XXIII. *Henry* Earl of *Schwartzenburg*, thro' a corrupt notion, uſed commonly to wiſh he might be drowned in the privy; and as he wiſhed, ſo it happened to him: for in the year 1148, he being in St *Peter*'s cloiſter, in the city of *Erford*, with *Frederic* emperor of *Germany*; the emperor had occaſion to go to the privy, whither he was followed by ſome of his nobles, and *Schwartzenburg* among the reſt, when ſuddenly the floor that was

under them began to ſink, the emperor immediatly took hold of the iron grates of a window, whereat he hung by the hands till ſome came and ſuccoured him; ſome of the gentlemen fell to the bottom, and were drowned; and amongſt others, this *Henry*, Earl of *Schwartzenburg*. *Wanley. Hiſt. Man.*

XXIV. A young courtier at *Mansfield* uſed upon any earneſt aſſeveration, to ſay, *The devil take me if it be not ſo*; and the devil indeed took him while he ſlept, and threw him out of an high window, where, though by God's good providence, he eſcaped with his life; yet he learned by experience to bridle his tongue from all ſuch curſed ſpeeches; this being but a taſte of God's divine wrath, which hath happened upon ſuch wretches as he. *Cyrinc. Spangen.*

XXV. In the year 1557, the day before *Good Friday*, at *Forchenum* in *Germany*, there was a certain prieſt who was crooked in body and mind, through age, and ill nature; and likewiſe ſo infirm that he could not go but upon crutches, yet he would needs be carried up into the pulpit to preach a ſermon; his text was in the 11th chapter of the firſt epiſtle to the *Corinthians*, from whence he took occaſion to defend the maſs, and other errors of the Papiſts; and then breaking forth into a rage, he uttered theſe or the like blaſphemous ſpeeches; Oh *Paul, Paul! If thy doctrine touching the receiving of the ſacrament in both kinds be true; and if it be a wicked thing to receive it otherwiſe, then would the devil might take me*; and then turning to the people, he ſaid, *If the pope's doctrine concerning this point be not true, then am I the devil's bondſlave; neither do I fear to pawn my ſoul upon it*: theſe,

theſe, and many other horrible words he uſed, till the devil came indeed, transformed into the ſhape of a tall black man, terrible of countenance, and before him there was ſuch a fearful noiſe and wind, that the people were afraid the church would have fallen on their heads; but without doing the leaſt hurt to any of the reſt, he only took away the old prieſt, his devoted bondſlave, and carried him ſo far, that he was never heard of. The biſhop of *Rugenſtine*'s brother hardly eſcaped his hands; for he came to fetch him, but he defending himſelf with his ſword, wounded his own body, and very narrowly ſaved his life. After this, there were many viſions ſeen about the city, as armies of men ſeeming ready to enter and ſurprize them, ſo that happy was he who could ſecure himſelf in a corner. At another time the like noiſe was heard in the church, while they were baptizing a child, and all this for the abominable curſing and blaſphemy of the profane prieſt. *Beard's Theatre.*

XXVI. At *Oſter*, a village in *Germany*, there happened a moſt ſtrange and fearful judgment upon a woman who gave herſelf to the devil, both body and ſoul, and uſed horrible curſings and oaths both againſt herſelf and others, which deteſtable cuſtom ſhe practiſed upon all occaſions, but more eſpecially at a marriage in that village upon St *John Baptiſt*'s day; and though the whole company exhorted her to leave off that monſtrous villany, yet ſhe would not be perſuaded, but continued therein till all the people were ſet at dinner, and very merry; when the devil having got full poſſeſſion of her, ſuddenly appeared, and taking her away before them all, tranſported her into the air with moſt horrible out-cries and roarings; and in that manner he carried her round about the town, ſo

that the inhabitants were ready to die for fear; and ſoon after tore her body into four pieces, leaving a quarter of her in the four ſeveral high-ways, that all who came by might be witneſſes of her puniſhment; and then returning to the marriage, he threw her bowels upon the table before the mayor of the town, with theſe words; *Behold theſe diſhes of meat belong to thee, whom the like deſtruction awaiteth, if thou doſt not amend thy wicked life.* The reporters of this hiſtory were *John Herman*, the miniſter of that town, with the mayor himſelf, and all the inhabitants, they being deſirous to have it known for example's ſake. *Beard's Theatre.*

XXVII. Moſt dreadful is that relation of *Johannes Fincelius*; that in 1553, near *Belliſina*, a city in *Helvetia*, there were three profane wretches that played at dice upon the Lord's day, without the walls of the city, one of whom called *Ulrick Schaterus*, having loſt much money, and offended God by many curſed ſpeeches; at laſt expecting a good caſt, he brake forth into this horrible and blaſphemous ſpeech, *If fortune deceive me now, I will thruſt my dagger in the very body of God as far as I can*; and the caſt miſcarrying, he immediately drew his dagger, and threw it up againſt heaven with all his ſtrength, when behold the dagger vaniſhed out of ſight, and five drops of blood fell upon the table in the midſt before them, and immediately the devil came, and carried away this blaſphemous wretch, with ſuch a fury and noiſe, that the whole city was amazed, and aſtoniſhed thereat; the other two, half diſtracted with fear, ſtrove with all their might to wipe away the drops of blood from the table, but all in vain; for the more they wiped them, the more clearly they appeared. The rumour of this dreadful accident ſoon

flew

flew into the city, and multitudes flocked to the place, where they found the two other gameſters waſhing the board, whom, by order of the ſenate, they bound in chains, and carried toward the priſon; but by the way, as they were going through the gate of the city, one of them was ſuddenly ſtruck dead, with ſuch a number of lice and worms creeping out of him, as was wonderful and loathſome to behold. The third, to avert the divine indignation which ſeemed to hang over their heads, the citizens, without any further inquiſition or trial, put preſently to death. The table, with the ſpots of blood thereon, was taken and reſerved as a monument of this fearful judgment of the Almighty. *Clarke's Examples, part* 1.

XXVIII. It is notoriouſly known at *Oundle* in *Northamptonſhire*, that one *William Hacket*, uſed upon occaſion in earneſt diſcourſe, to curſe himſelf in this manner; *If it be not true, then let a viſible confuſion come upon me*; and he wanted not his wiſh, as appears by the following relation. In the year 1591. and the 33d of Queen *Elizabeth*, *Edmund Coppinger*, and *Henry Arthington*, two gentlemen aſſociating themſelves with this *Hacket*, who had formerly been a profane and lewd perſon, but now pretended great reformation; theſe three ran into very ſtrange and dangerous opinions, and at laſt came to think, that this *Hacket* was anointed to be judge of the world; and coming to his lodging one day in *London*, *Hacket* told them, that he had been anointed with the Holy Ghoſt; then *Coppinger* aſked what his pleaſure was to command them; *Go*, ſaith he, *and proclaim in the city, that Jeſus Chriſt is come with his fan in his hand, to judge the earth; and if they will not believe you, let them come and kill me if they can*: *Coppinger* anſwered, *That it ſhould be done*:

done: and thereupon he and *Arthington* ran immediately into the ſtreets, and proclaimed their meſſage; and when by reaſon of the confluence of people they could go no further, they got up into two empty carts in *Cheapſide*, crying, *Repent, repent, for Jeſus Chriſt is come to judge the world:* And ſo pulling a paper out of their boſoms, they read out of it many things touching the calling and office of *Hacket*; as how he repreſented Chriſt, by taking part of his glorified body, *&c.* They likewiſe called themſelves the prophets, one of juſtice, and the other of mercy. The citizens being amazed at them, took *Hacket*, and carried him before a juſtice of the peace, who, after examination, committed him to priſon; and at the ſeſſions, being found guilty of ſedition, and ſpeaking traiterous words againſt the queen, he was condemned, and hanged on a gibbet in *Cheapſide*, uttering horrible blaſphemy againſt the Majeſty of God. *Coppinger* died the next day in *Bridewell*, and *Arthington* afterward made a public recantation. Thus the curſe of *Hacket* happened to him; for a viſible confuſion came upon him, according to his wiſh. *Beard's Theatre.*

XXIX. In the city of *Aſtorga*, a mother in her rage curſed one of her own ſons with deteſtable maledictions, wiſhing, *The devils in hell to take him; and that they would fetch him out of her preſence*; with many other horrible execrations: this was about ten o' clock at night, and very dark; the boy at laſt, for fear of her, went into a little court behind the houſe, from whence he was ſuddenly hoiſted up into the air, by men, in appearance, with grim countenances, of large ſtature, lothſom and horrible, and were indeed evil ſpirits of hell; who carried him away with ſuch ſwiftneſs (as he himſelf after

after confeſſed) that it was impoſſible for any bird in the world to fly ſo faſt; and falling down amongſt certain mountains full of buſhes and briars, he was drawn through the thickeſt of them; and being all over torn and rent, both in his cloaths, face and body, he began to call upon God; and to beſeech him for his help and aſſiſtance; upon which theſe cruel fiends were forced to bring him back again through the air, and put him through a little window, in a chamber in his father's houſe, where after much ſearch and grief for him, he was found in this pitiful condition, and almoſt diſtracted with fear: And thus, though they had not power to deprive him of his life, as they have done to others; yet God ſuffered them to afflict the parents in the ſon, to warn them to forbear ſuch horrid wickedneſs.

XXX. But above all, that is moſt remarkable which happened in a town of *Miſnia*, in the year 1552, *Sept.* 11. where a paſſionate father obſerving his ſon to be ſlack in his buſineſs, wiſhed, *He might never ſtir from the place*; which he had no ſooner ſpoken, but his ſon ſtuck faſt indeed; nor could by any means poſſible be removed, no not ſo much as to ſit or bend his body, till by the prayers of ſome good Chriſtians his pains were mitigated, tho' not remitted; three years he continued ſtanding, with a poſt at his back, for his eaſe; and four years ſitting; at the end whereof he died; nothing weakened in his underſtanding, but profeſſing the faith, and not doubting of his ſalvation through Jeſus Chriſt: when he was demanded at any time how he did, his anſwer uſually was, *That he was faſtened of God, and that it was not in man, but the mercy of God only muſt releaſe him. Clark's Exampl. 1 Vol.*

XXXI.

XXXI. *John Peter*, ſon-in-law to *Alexander* the cruel keeper of *Newgate*, being a moſt horrible ſwearer and blaſphemer, uſed commonly to ſay, *If it be not true, I pray God I may rot ere I die*, which happened to him; for he roted away indeed, and ſo died in miſery.

To this may be added a notable example of a certain young gallant, that was a monſtrous ſwearer, who riding in the company of divers gentlemen out of *Cornwall*, in the days of king *Edward* the ſixth; he began to curſe and blaſpheme moſt horribly, whom one Mr. *Hains* a miniſter, with mild words reproved, telling him, *He ſhould one day anſwer for it*; whereat the gentleman being in a fume, bid him, *Take no thought for him, but prepare for his own winding-ſheet: Well* (ſaith the miniſter) *Amend, for death gives no warning; as ſoon comes the lambs ſkin to the market, as an old ſheeps*; *God's wounds!* (ſaid he) *care not thou for me*, ſtill raging worſe and worſe, till at length going on their journey, they came to a great bridge, which was made over an arm of the ſea; in paſſing of which this ſwearing gallant ſpurred his horſe with ſuch fury, that he leaped clear over the bridge, with the man on his back, who as he was falling, cried out, *Horſe, and man, and all to the Devil.* This terrible ſtory biſhop *Ridley* preached and delivered in a ſermon at *Paul's Croſs*, and Mr. *Hains* himſelf reported the truth thereof to Mr. *Fox*, from whence this is taken. *Acts and Monuments.*

XXXII. At a town called St. *Gallus*, in *Helvetia*, a certain man that earned his living by making clean foul linen; going into a tavern, taſted ſo much of the grape, that in his drunkenneſs he uſed horrible curſings, wiſhing, *That if ever he went into the fields again to his old trade, the devil might break*

his neck; but when ſleep had conquered drink, and ſobriety had reſtored his ſenſes, he went to his buſineſs as formerly, remembering indeed his late words, but not regarding them; howbeit the devil, to ſhew his double diligence, attended him in the likeneſs of a big ſwarthy man, aſking him, *If he had not forgot his promiſe and vow which he had made the day before; and likewiſe demanding, whether it were not lawful to break his neck?* and withal ſtruck the poor man, trembling with fear, over the ſhoulders, that his feet and hands preſently dryed up, and there he lay, not able to ſtir till he was carryed home; the Almighty not giving Satan ſo much power over him, as he himſelf wiſhed, but yet permitting him to puniſh him in this manner, for his amendment, and our example. *Beard's Theatre.*

XXXIII. A man in *Lincolnſhire*, for every trifle uſed to ſwear by *God's precious blood*, and would not take warning from his friends, till at length falling into a grievous ſickneſs, he was again much perſuaded by his friends to repent, whoſe counſel he ſtill rejected; and hearing the bell toll, in the very pains of death he ſtarted up, ſwearing. *God's wounds! The bell tolls for me, but he ſhall not have me yet*; whereupon the blood iſſued out in a moſt fearful manner from all the joints and parts of his body, as mouth, noſe, wriſts, knees, heels, toes, and every where elſe; and ſo he miſerably ended his wretched life. Mr. *Perkins.*

XXXIV. Another, for many years together, had a wicked cuſtom of ſwearing by *God's arms*; in the end his own arm being hurt with a knife, could not by any means be cured, but rankled, and feſtered daily more and more, and at laſt rotted ſo much, that it fell away piecemeal, and himſelf through anguiſh and pain thereof died. Mr. *Philip Stubs.*

XXXV.

XXXV. At *Tubinga* in *Germany*, a deſperate boy uſed to invent ſuch new oaths as were not common; but it pleaſed God to ſend a canker, or ſome worſe diſeaſe, which eat out his tongue, that inſtrument wherewith he blaſphemed. *German. Hiſt.*

XXXVI. There was a certain wretch, who in his life time was dreadfully inclined to the horrid ſin of ſwearing, and when he came upon his death bed, his heart was ſo ſet on fire of hell, and ſo exceedingly filled with enraged madneſs againſt heaven, that he deſperately deſired the ſtanders by to help him with oaths, and to ſwear for him, though he himſelf in the mean time ſwore as faſt and furiouſly as he could. Mr. *Robert Bolton.*

XXXVII. One hearing perjury condemned by a miniſter, and how it ſeldom or ever eſcaped unpuniſhed, he in a bravery ſaid, *I have often forſworn myſelf, and yet my right-hand is no ſhorter than my left*; which words he had ſcarce uttered, when ſuch an inflamation aroſe in that hand, that he was forced to have it immediately cut off, leſt it ſhould have infected the whole body, whereby it ſoon became ſhorter than the other. *Clark's Examples, 1 part.*

XXXVIII. A young lady of conſiderable eſtate in *Saxony*, promiſed marriage to a handſom young man, but of a mean fortune; he foreſeeing that wealth and inconſtancy might alter her mind, freely diſcovered his thoughts to her, whereupon ſhe made a thouſand proteſtations of her conſtancy to him, and as many imprecations upon herſelf, wiſhing, *That if ever ſhe married another, that the devil might take her away on the wedding day*; yet afterwards a perſon of more wealth making his addreſſes to her,

her, ſhe was contracted and married to him; a great marriage-feaſt was provided, and while they were at dinner, two men on horſeback came to the houſe, and as ſtrangers were invited to the feaſt: after dinner one of them deſired to lead the bride a dance; and taking her by the hand, led her a turn or two; and then, in the preſence of her bridegroom, and all her friends, he caught her up in his arms, crying in vain for help; and going out of the gate, he hoiſted her up into the air, and vaniſhed away, together with his companions and horſes, ſo that ſhe was never ſeen more. *Sword for ſwearers.*

XXXIX. A nobleman in *Sileſia* having invited many gueſts to dinner, and prepared a coſtly and liberal feaſt for them, it happened that inſtead of his friends, he only received their excuſes for not coming, at which the nobleman in great rage broke out into theſe words, *Since all theſe people have thus failed me, I wiſh ſo many devils of hell would feaſt with me to day, and eat up my proviſions made for them*; and ſo in fury left his houſe and went to church, where there was a ſermon: He had not been long there, when a great troop of horſemen arrived at his houſe; they were all black, of extraordinary aſpect and ſtature, who alighting in the court, called the groom to take their horſes, and bid another of the ſervants to *run preſently to his maſter, and tell him his gueſts were come*: The ſervant amazed, runs to the church, and with ſhort breath, and the little ſenſe he had left, gave his maſter an account of what had fallen out; the nobleman calls to the preacher, and deſires him to break off his ſermon, and to help him with his ſpiritual counſel and advice; who perſuades him to order all his ſervants, with what ſpeed they could,

to depart the houſe. In the mean time, the nobleman with the whole congregation, came within view of the houſe, which the ſervants in great affright had forſaken, but for haſte had forgot and left behind a young child, who was the nobleman's ſon, ſleeping in the cradle. By this time the devils were revelling in the dining room, making a great noiſe, as if they had ſaluted and welcomed one another; they looked through the caſements, one with the head of a wolf, another of a bear, a cat, a tyger, &c. taking bowls, and quaffing, as if they had drank to the maſter of the houſe? By this time the nobleman ſeeing his ſervants ſafe, he remembering his ſon, aſked, *What was become of the child*; theſe words were ſcarce ſpoke, when one of the devils had him in his arms, and ſhewed him out of the window. The father at this ſight, being almoſt without life, ſpying an old ſervant of his, fetched a deep ſigh, and ſaid, *Ah me! what ſhall become of the infant?* The ſervant ſeeing his maſter in that extaſy replied, *Sir, by God's help I will enter the houſe, and fetch the child out of the power of that devil, or periſh with him*: To whom his lord ſaid, *God proſper thy attempt, and ſtrengthen thee in thy purpoſe;* The miniſter then likewiſe bleſſing him, he goes into the houſe; and coming into the next room where the devils were then rioting, he fell upon his knees, and commended himſelf to the protection of heaven: then preſſing in among them, he beheld them in their horrible ſhapes; ſome ſitting, ſome ſtanding, ſome walking, then they all came about him at once, and aſked him, *What buſineſs he had there*; He in a great ſweat and agony, yet reſolved in his purpoſe, came to the ſpirit that held the infant, and ſaid, *In the name of God deliver this child to me*; who anſwered, *No, but let thy maſter come and fetch him who hath moſt intereſt in him;*

him; the ſervant replied, *I am now come to do that office and ſervice to which God hath called me, by virtue of which, and by his power, lo I ſeize upon the innocent;* and ſo ſnatching him from the devil, took him in his arms, and carried him out of the room; at which they clamoured, and called aloud after him, *Ho thou knave, ho thou knave, leave the child to us, or we will tear thee in pieces;* but he unterrified with their diabolical threatnings, brought away the infant, and delivered it to the father. After ſome few days the ſpirits left the houſe, and the nobleman returned to his antient poſſeſſion. Now, tho' the devils had no power to hurt any body, but only deſtroyed the victuals; yet it may be a warning to prevent wicked and raſh wiſhes and curſes. This hiſtory though it may ſeem very ſtrange, yet is related by *Beard* in his *Theatre*, *Heywood of Angels*, and ſeveral other credible authors, for an undoubted truth.

XL. *Godwin* earl of *Kent*, in the reign of *Edward* the Confeſſor, 1055, ſitting at table with the king, it happened that one of the cup-bearers ſtumbled, but did not fall, whereat *Godwin* laughing, ſaid, *That if one brother had not helpt another* (meaning his legs) *all the wine had been ſpilt*: With which words the king calling to mind his brother's death, who was ſlain by *Godwin*, anſwered, *So ſhould my brother* Alfred *have helped me, had it not been for* Godwin; whereat *Godwin* fearing the king's new kindled diſpleaſure, excuſed himſelf by many words, and at laſt ſaid, *If I be any way guilty of* Alfred's *death, I pray God I may never ſwallow down a morſel of bread more*: but he ſwore falſly, as the judgment of God declared, for he was immediately choaked in the preſence of the king, before he ſtirred one foot from the place. *Beard's Theat.*

XLI. In the days of Q. *Mary*, *John Cooper*, an honeſt religious man, was falſly accuſed by one *Grimwood* for treaſon, in ſpeaking ſome words againſt the queen, and was accordingly put to death; but this perjured villain did not long eſcape divine vengeance; for being ſhortly after about his labour in the harveſt, and in good health, his bowels ſuddenly fell out of his body, and ſo he miſerably died. *Acts and Monuments.*

XLII. In the reign of Q. *Elizabeth*, *Thomas Lovelace*, by forged letters, fought to have three of his couſin germans brought into queſtion for their lives, about matters of high treaſon; but the malice and forgery of this wicked buſineſs being found out, the falſe accuſer had judgment to be carried on horſe-back about *Weſtminſter-Hall*, with his face to the horſe tail, and a paper on his back containing his offence: from thence to be carried in the ſame manner, and ſet on the pillory in the Palace Yard, and there to have one of his ears cut off; alſo to be ſet on the pillory on a market day in *Cheapſide* with the like paper; after that to be carried into *Kent*, and at the next aſſizes there to be ſet on the pillory with the like paper, and his other ear to be there cut off; alſo to ſtand in the pillory one market day at *Canterbury*, and another at *Rocheſter*; and in all theſe places his offence to be openly read; which ſentence was accordingly executed, and may be rather thought too mild againſt ſuch villains, as by forgery, perjury, and falſe ſwearing ſhall endeavour to deſtroy innocent perſons. *Stow's Annals.*

XLIII. *Narciſſus*, Biſhop of *Jeruſalem*, though a man famous for his virtues and faithfulneſs in the reproof and correction of vice, was yet maliciouſly and falſly accuſed of incontinency: there were three

three of theſe wicked and ſuborned varlets, who bound their accuſations with oaths and fearful imprecations upon themſelves: the firſt of theſe, at the cloſe of his teſtimony, added, *If I ſay not the truth, I pray God I may periſh by fire:* the ſecond ſaid, *If I ſpeak any thing of falſehood, I pray God I may be conſumed by ſome filthy and cruel diſeaſe;* and ſaid the third, *If I accuſe him falſely, I pray God I may loſe my ſight, and become blind:* this wicked charge, although it was not believed by ſuch as knew the great integrity of the biſhop; yet the good man, partly for grief to lie under ſuch a ſcandal, and partly to retire himſelf from worldly affairs, left his biſhoprick, and lived privately: but his forſworn accuſers eſcaped not the all-ſeeing juſtice of heaven, for the firſt, according to his imprecation, had his houſe ſet on fire (it is unknown how) and was therein himſelf, together with his family, burnt to aſhes: the ſecond languiſhed away under a foul and loathſome diſeaſe: the third ſeeing the woful ends of his companions, confeſſed all the complotted villany; and lamenting his caſe and crime, he continued weeping ſo long, till he utterly loſt his ſight; and thus God ſaid *Amen* to all that they had wickedly and preſumptuouſly wiſhed upon themſelves. *Euſebius lib. 6.*

XLIV. *Uladiſlaus*, King of *Poland* and *Hungary*, had fortunately fought againſt the *Turks* at the mountain *Hæmus* and taken *Carambey*, the general of their army; by means of which victory, he occaſioned *Amurath*, emperor of the *Turks*, to ſue for peace, which was agreed to upon honourable and advantageous terms, and was ſolemnly ſworn to by the King of *Poland*, upon the holy evangeliſts, and by *Amurath*'s ambaſſadors in behalf of their maſter, upon the *Turkiſh* alcoran. This being

ing known to the pope and other Chriſtian princes, they ſaid, *It was unſeaſonable, unprofitable, and diſhonourable;* whereupon the Cardinal *Julian* is ſent by the pope as his legate, to break the peace, and to abſolve the king from his oath: the young king therefore by their perſuaſion, breaks the league, and undertakes the war, with greater preparations and vigour than formerly, advancing with his army to *Varna*, a city upon the *Pontick* ſhore, doing all the miſchief he was able to the enemy's country; which as ſoon as the great *Turk* underſtood, he returns out of *Cilicia*, and enters battle with the Chriſtians; where at the firſt the *Turks* were beaten, and retired with great ſlaughter, being almoſt ready to fly: *Amurath* ſeeing all brought into extreme danger, beholding the picture of Chriſt crucified in the diſplayed enſigns of the Chriſtians, he pluckt the writing out of his boſom, wherein the late league was compriſed, and holding it in his hand with his eyes caſt up to heaven, he ſaid; *Behold, thou crucified Chriſt, this is the league thy Chriſtians in thy name made with me, which they have without cauſe broken; now, if thou be a God, as they ſay thou art, and as we dream, revenge the wrong now done unto thy name and me, and ſhew thy power upon the perjured people, who in their deeds deny thee their God*: It was not long after this, but the fortune of the battle was quite changed, for King *Uladiſlaus* was ſlain, his head cut off by a janizary, and faſtned to the end of a lance; proclamation was made that it was the head of the Chriſtian king, by which the reſt were ſo daunted, that they fled; *Julian* the legate alſo, who exhorted to this war, was ſlain, and his dead body expoſed to the ſcorn and contempt of the common ſoldiers, for that being a prieſt, he had contrary to the law of nations adviſed, and perſuaded

funded to break the peace. This battle was fought 1444. *Turkiſh Hiſt.*

XLV. In the year 1070, or thereabout, there aroſe ſo great a difference between the emperor, *Henry* the 4th, and Pope *Gregory* the 5th, that the Pope excommunicated him, and depriving him of his Imperial dignity, cauſed *Rodulphus* Duke of *Swevia* to be made Emperor in his ſtead; after which, there happened a great battle between them at the river *Elleſter*, where the Emperor *Henry* had the victory; *Rodulphus* by a terrible blow, had his right arm ſtruck off from his body, at which he cried out, *Behold, O Nobles, that right hand of mine which I gave to my Lord* Henry, *in confirmation of the fidelity I had ſworn to him; which oath notwithſtanding, contrary to all juſtice and equity I have violated, and am now thus juſtly puniſhed. Zuing. Theat. vol. 2. lib. 7.*

XLVI. *Burghard*, Archbiſhop of *Magdeburg*, though in regard of his place and profeſſion he ought to have given good example, and to have puniſhed perjury in others, yet he thrice broke his promiſe and oath to his own citizens, the ſenate and people of *Magdeburg*; for firſt he beſieged them with a great army, and though they redeemed their liberty with a ſum of money, he ſwearing not to beſiege them any more, yet without any regard to faith or honeſty he returned afreſh to the ſiege, but his perfidiouſneſs did not proſper, for he was taken priſoner at the next aſſault; yet he ſo appeaſed them with his humble carriage and demeanour, together with his repeated oaths never to trouble them any more, but to continue their ſtedfaſt friend for the future, that they not only freed him from his impriſonment, but reſtored

red him to all his dignities with great ſolemnity. Nevertheleſs the traiterous archbiſhop returning to his old vomit, procured a diſpenſation for his oath from Pope *John* the 23d, and began again to moleſt, vex, and murder the citizens, whom he had vowed to protect; but vengeance at laſt overtook him, for being catched once again, and impriſoned, while his friends were treating for his liberty, the jailor beat him to death with the bar of a door, or as ſome ſay, with an iron rod out of a window, and ſo at laſt his perjury found its deſert. *Beard's Theatre.*

XLVII. In the reign of Queen *Elizabeth*, there was one *Anne Avery*, a widow, who foreſwore herſelf for a little money which ſhe ſhould have paid for ſix pound of flax, at a ſhop in *Woodſtreet*, upon which ſhe was ſuddenly ſurprized by the juſtice of God, and fell down immediately ſpeechleſs, caſting up at her mouth what nature had ordained to paſs another way, and in this agony died. *Clark's Examples.*

XLVIII. About the beginning of *April*, 1661, a woman in *Derby* ſhire having couzened a boy of ſome money, was charged with it, but ſhe ſtiffly denied it, and being further urged to confeſs the truth, ſhe in a fearful manner prayed God, *That the earth might open and ſwallow her up quick if ſhe had it*; and immediately the earth opened, and ſhe ſank into it, and being afterwards digged for, they found her nine foot within the earth, and that very money was found in her pocket. *Clark's Exam. vol. 2.*

XLIX. In the year 1551, five drunken men quaffing together in the kingdom of *Bohemia*, profaned

ſaned the name of God with horrible blaſphemies, and the picture of the devil being painted upon the wall, they carouſed healths to him, which the devil pledged ſoon after; for the next morning all five were found dead, their necks being broken, and quaſhed to pieces, as though a wheel had gone over them, blood running out of their mouths, noſtrils, and ears, to the great aſtoniſhment of the ſpectators. *Johan Fincel.*

L. Not many years ſince, two men contended together, who ſhould pour forth moſt blaſphemies againſt God, but whilſt they were exerciſing this deviliſh contention, one of them was ſtrucken with madneſs, and ſo continned to his life's end.

In the ſame manner ſeveral young men at *Rome* agreed together that he ſhould have the victory, who could ſwear moſt; but as ſoon as they entered into this wicked ſtrife, one of them was deprived of the uſe of his tongue, another of his reaſon and underſtanding, and the reſt remained for ſome time as dead men, God reſerving them alive for repentance. *Beard's Theatre.*

LI. At *Eſlinga* in *Germany*, a certain nobleman having loſt much money at play; fell into horrible execrations and blaſphemies, and commanded his man to bring him his horſe, that he might ride home in a very dark night; his ſervant diſſuaded him from his journey, affirming how dangerous the way was, by reaſon of the waters and fens that lay in the midſt, whereat he began to rage and ſwear the more, and reſolved to go; but as he was riding along, he was encountered by the way with an army of infernal ſoldiers, or evil ſpirits, who beſet the nobleman on every ſide, and threw him from his horſe; now there was in his company a virtu-

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ous and valiant gentleman, who ſet him again on his horſe, and held him on one ſide, whom when the ſpirits durſt not attempt, by reaſon of his innocence, they vaniſhed out of ſight; the nobleman was carried into a monaſtry hard by, where he lay three days and died; ſuch many times is the end of horrible, and fearful blaſphemers. *Loicernus.*

LII. A vintner who accuſtomed himſelf to blaſpheming, ſwearing and drunkenneſs, and delighted to entertain ſuch as were like himſelf to ſwallow his wine; upon the Lord's day ſtanding at the door with a pot in his hand, to call in more gueſts, there came ſuddenly a violent whirlwind, and carried him up into the air, in the ſight of all men, and he was never ſeen more. *Beard's Theatre.*

LIII. Lamentable is the relation of what happened in *Holland* in *June* 1681, as it is written by *Theodorus Paludamus*, a Proteſtant miniſter at *Lewarden* in *Friezland*, which may ſerve for a terror to all wretched ſwearers and drunkards; a perſon named *Dowee Sitſes*, a maſon in that country, being reported to be in a deſperate condition, I accompanied a gentleman who was ſent to him by order from the lords of the provincial, where we found two maſter chirurgions, and their two ſervants buſy in making plaiſters, and dreſſing the patient, and he in ſuch a lamentable condition, as we could not behold but with amazement, his hair was burnt off his head to his ears; his whole face burnt except his eyes, his arms burnt in ſeveral places, his hands to the ends of his fingers were burnt like a roaſted fowl, but could move all his fingers, his breaſt and back burnt in ſeveral places, and yet his ſhirt whole, his belly under the navel, for about the breadth of an hand was as black as a ſtock,

ſtock, in which place the chirurgions made ſeveral inciſions, and he felt it not, his privities, hips, thighs, and legs were terribly burnt, yet not his ſtockings, his feet were alſo burnt, and indeed no part was free, ſo that he was a woful ſight: After the patient was dreſt, and had got a little breath, both he and his wife gave a full account of the following paſſages upon oath; upon the 15th of *June* at evening, this *Dowee Sitſes* came drunk into a tavern, where he with the man of the houſe, and another drank three quarts of wine, and coming home at ten at night, he lay down to ſleep upon cuſhions in the kitchen, and fell into a dream about a ſtory he had read in a book of *Simon de Uries*, of a certain company that danced in maſquerade, with every one a lighted torch in their hand, wherewith they burnt one another; whereupon he waked, and ſtood up, thinking to go into the yard to make water, and of a ſudden he found himſelf of a light flame in the midſt of the room, which burnt him thus dreadfully, and ſome part of his cloaths; upon which he cried out for help, but none came; then he began to faint, and in his diſtreſs cried out; *O God, be gracious unto me a poor ſinner*, and thereupon the flame ceaſed in the twinkling of an eye; but he growing faint, laid his head upon a cuſhion in the room. About two in the morning his wife came down and found him in this ſad condition, and felt ſomething under her feet, which was like a parcel of red aſhes and burnt rags, and taking hold of her huſband, had only a burnt piece of his ſleeve in her hand, whereupon ſhe cries out, *O Lord*, Dowee, *Thou art grievouſly burnt*: he anſwered, *The devil hath brought me in this caſe*, upon which ſhe called in the neighbours and chirurgions; his wife ſaid he had been much given to drunkenneſs, and often reproved in vain

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by the miniſters; that he drank much brandy, and other ſtrong liquors, though he had often ſworn againſt it, and uſually curſed himſelf, *Wiſhing that if he were drunk again, the devil might tear him limb from limb*, ſo that God made uſe of the devil as an executioner of his judgment to bring the miſerable man's own curſe upon him, not one limb or member being left upon him. *Drunkard forewarned.*

LIV. Remarkable is the relation, of undoubted credit, (and with which we ſhall conclude this chapter) of the dreadful judgment that happened upon one *John Duncalf*, of *Kings-Swinford* in *Staffordſhire*, who in *January* 1677, coming to the houſe of *Humphrey Baby* at *Grangewell*, about three miles from *Wolverhampton*, he begged of the woman victuals and drink, who formerly knowing him, and compaſſionating his condition, freely gave it him; but while ſhe was ſtooping to draw him ſome drink, he ſtole her bible, and ſold it afterwards for three ſhillings, to a maid not far off, whereby the woman came to hear of it, and paying her the money, received it again, but could not hear what was become of the man; but a while after *John Duncalf* hearing it diſcourſed, that he ſtole a bible, grew very angry, and gave out threatning words againſt a young man that reported it; but being ſeverely charged with it, he did not only deny it with ſome fierceneſs, but execrated, and curſed himſelf, wiſhing *his hands might rot off if it were true*, which words he had no ſooner uttered, but by his own confeſſion to divers that came to ſee him in his miſerable condition, he ſaid, *That immediately thereupon he had an inward horror and trembling upon him, a dread and fear of the divine Majeſty and juſtice of God; which fear and working*

ing of his conſcience, continued many days after; and being aſked upon this ingenuous acknowledgment, *Why he did not confeſs his wickedneſs, and endeavour that the Bible might be reſtored to the owner,* he anſwered, *The devil and his own heart would not ſuffer him;* but acknowledged, *That within a few days after his curſing himſelf, his fleſh began to look black at the wriſts of his hands, and ſo continued divers weeks before it did ſenſibly rot,* when he finding himſelf weak and faint, and fearing an ague, was going to his acquaintance, but not being able to go further, he laid himſelf down in a barn, and there continued two days and nights before he was found, from whence he was removed to another barn near *Wolverhampton*, and had a keeper appointed him: his fleſh began firſt to riſe in great knots and lumps at his wriſts and knees, and to break and run, and after to ſhrink from the bones, at which time white putrid matter came out abundantly, cauſing exquiſite pain and torment, and the ſmell was ſo offenſive for ſeveral weeks together, that thoſe who came to viſit him (who were many thouſands) were not able to abide the place, nor ſtand near without door, except they had herbs, or other things to ſmell to: after this many little worms came out of his rotten fleſh, and ſoon after both his legs fell off at his knees, and then both his hands; he conſtantly acknowledging it to be the juſt judgment of God for this fearful curſing of himſelf, and for all his other ſins, deſiring the prayers of ſome reverend divines, who came to viſit him in his miſery, *That God would give him repentance, and pardon his ſins of idleneſs, dealing, lying, curſing, ſwearing, drunkenneſs, unclean thoughts, and conſtant profaneneſs, and that he would ſave him for Chriſt's ſake, and give him patience in the mean time.* Thus he continued a

dreadful ſpectacle of divine juſtice for ſome weeks, and then died, and may be looked upon as a monument of God's ſeverity; and that although *ſentence againſt every evil work is not always executed ſpeedily*, yet God leaves not himſelf without witneſs in this, as well as in former ages againſt atheiſm and impiety; and particularly, againſt blaſphemers, ſcoffers, ſwearers, curſers, and perjured perſons, as manifeſtly appears by the foregoing dreadful examples.

CHAP. II.

The miſerable ends of Magicians, Conjurers, and Witches: With an account of Apparitions, Poſſeſſions, and other ſtrange and wonderful Feats and Illuſions of the Devil.

THAT there are really magicians, conjurers, and witches, who have commerce, and familiarity with evil ſpirits, is ſo clear and plain, both from holy Scripture, councils, canons and civil laws in all nations, that none but thoſe Atheiſts who would endeavour to perſuade themſelves there are no ſpirits, and conſequently no other life after this, ever denied it; but ſince the reality of this converſe with *demons*, and their appearances, and poſſeſſions has been ſo clearly demonſtrated in former ages, but eſpecially in this, by perſons of moſt acute judgment and learning, wherein they have

have fully anſwered all objections to the contrary, I ſhall not now engage in the leaſt in the controverſy, but ſhall only give an account of the miſerable deaths of ſome perſons mentioned in hiſtory, who were concerned in theſe curſed arts, and likewiſe of ſome remarkable apparitions, and actions of evil ſpirits, and their taking poſſeſſion of the bodies of ſeveral perſons, and tormenting them, with ſeveral other ſtrange fears, and illuſions of Satan, as I have collected them from very credible and approved authors, together with the danger of thoſe who are ſo vainly curious in knowing future events, as to enquire or aſk counſel of any of theſe ſorcerers, which is ſo ſtrictly forbid in the law of *Moſes*.

I. *Saul*, the firſt king of *Iſrael*, being much diſturbed in mind for fear of the army of the *Philiſtines*, which came againſt him, would by all means know aforehand the iſſue of this doubtful war, now whereas before, whilſt he performed the duty of a good king, and obeyed the commandments of God; he had cleanſed his realm of witches and inchanters; yet he is now ſo ſenſeleſs, as in his extremity to aſk counſel of them, adding this wickedneſs to all the reſt of his ſins, that the meaſure thereof might be full; he went therefore to a witch to know his fate, who cauſed a devil to appear to him in the ſhape of *Samuel*, and foretel him of God's juſt judgment upon him in the final ruin and deſtruction of himſelf and his family.

II. An example not much unlike this in the event we find recorded of *Natholicus*, the thirty-firſt king of the *Scots*, who after he had unjuſtly uſurped the crown and ſcepter, and by much bloodſhed had obtained the throne of that kingdom without any legal right or title thereunto, he endeavoured

by the ſame means to confirm and eſtabliſh the government to himſelf, and therefore, as guilt is always accompanied with ſuſpicion and fear, he ſent one of his truſtieſt ſervants to a witch, to enquire of things to come, both how long he ſhould enjoy the crown, and how many years he ſhould live; the witch anſwered, *That he ſhould not live long, but ſhould ſhortly be murdered, not by his enemy, but by his familiar friend;* and when the meſſenger was very earneſt to know who ſhould kill him, ſhe anſwered, *He himſelf ſhould do it*; the man at firſt heard this with deteſtation, abhorring the thought of any ſuch villany, yet at length conſidering that it was not ſafe to diſcover the witches anſwer, and on the other ſide that it could not be long concealed, he reſolved, for his own ſecurity, rather to kill the tyrant with the favour of many, than to ſave him alive with the hazard of his own head; therefore as ſoon as he was returned home, he deſired the king that he might ſpeak with him in private about the witch's anſwer, and there he ſuddenly ſlew him, and gave him his juſt deſert, both for his horrible cruelty, and wicked ſorcery. Let all thoſe that make no conſcience of running to witches, either for loſt goods, recovery of their own or friends health, or upon any other occaſion, remember this example, either for their inſtruction to amend, or for their terror if they continue that deviliſh practice. *Buchan. hiſt. Scot. lib.* 4.

III. As divers very worthy authors have credibly related ſeveral wicked actions committed by magicians, and witches, ſo ſome of them have recorded the manner of their entering themſelves into that curſed profeſſion, and the ceremonies thereof, as they have been diſcovered by thoſe who have renounced thoſe deteſtable practices, which it may

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not be improper here briefly to relate. The wizards and witches being met at a place and time appointed, the devil there appears to them in human ſhape, admoniſhing them to be faithful, and promiſing them ſucceſs and length of life; then thoſe that are preſent recommend the perſon who is to be entered; the devil then requires him to renounce the Chriſtian faith, and ſacraments, and giving him his hand, tells him that this alone is not ſufficient, but that he muſt worſhip him likewiſe, and give himſelf to him body and ſoul for ever, and bring as many as poſſibly he can into the ſame ſociety, and that he muſt prepare himſelf certain ointments, and then be confirmed therein.

IV. *Manlius* writes, that in the year 1553, two witches ſtole a neighbour's child, and murdering it, cut it in pieces, and put it into a kettle to boil, when the ſorrowful mother looking for her infant, came by chance into the houſe, and found the limbs thereof horribly conſumed, for which abominable fact the authors of it were burnt, having confeſſed this their villany.

V. Another author ſays, two other witches are reported to have killed abundance of children, and that in *Germany* eight witches were taken, who confeſſed they had murdered an hundred forty and five children in making their ointments; they are alſo reported to have each of them a ſpirit or imp attending on them, who are to aſſiſt and obey them in all things, and to give them notice of their ſolemn meetings or appointments; at which time, it is ſaid, they ſeparate themſelves from all company, and night being come, they ſtrip themſelves naked, and anoint themſelves with their ointments, then

are they carried out of the houſe, either by the window, door, or chimney, mounted on their imps, to their meeting-place, which is ſometimes many hundred mines from their dwellings, where they find great numbers of wizards and witches arrived by the ſame means, who all make their accuſtomed reverence to *Lucifer* in his throne, adoring him, proclaiming him their lord, and rendering him all honour, as their king; this ſolemnity being finiſhed, they ſit at a table, where no delicate meats are wanting to pleaſe their appetites, after which they dance, and the incubuſſes in the ſhape of proper men ſatisfy the luſts of the witches, and the ſuccubuſſes ſerve for whores to the wizard's; ſometimes at their ſolemn aſſemblies the devil commands each to tell what wickedneſs he hath done, and according to the deteſtableneſs thereof, he is honoured and applauded: Theſe, and many other ſuch wonderful things are mentioned by authors of good credit, and ſeveral perſons have made confeſſion, and given an account thereof.

VI. In the year 1645, One *Rebecca Jones*, being ſuſpected for a witch was brought before Sir *Harbottle Grimſtone*, and Sir *Thomas Bows*, juſtices of the peace for *Eſſex*, to whom ſhe voluntarily confeſſed, *That about twenty-five years before, living with one* John Biſhop *in that county, there came one morning to the door a very handſom young man, as ſhe then thought, but now ſhe thinks it was the devil, who aſked her how ſhe did, and deſired to ſee her left wriſt, and then he took a pin from her ſleeve, and pricked it twice, and there came out a drop of blood, which he took upon his finger and departed, and going a while after to* St Oſyths, *ſhe met a man in a ragged ſuit, with ſuch great eyes, as much affrighted her, who came to her, and gave her three*

things

things like to moles, having four feet apiece, but no tails, and black, and bid her nurſe them till he deſired them again. She aſked what ſhe muſt give them; he anſwered milk, and that they would not hurt her, but would avenge her on her enemies, and bid her murder ſome, but not too many, and he would forgive her, and then went away; after which ſhe ſaid, *She ſent one of theſe imps to kill a ſow of one* Benjamin Hows, *which was done accordingly; ſhe then with one* Joyce Boanes, *did ſend each of them an imp to kill one* Thomas Brunſtead *of* St Oſyths, *who died about three weeks after, and ſhe believes the two imps killed him*; ſhe confeſt likewiſe that ſhe ſent another of her imps to *Brunſtead*'s houſe to kill his wife, and that the reaſon of her offence againſt them, was becauſe they beat a ſon of hers upon a ſmall occaſion; for theſe and other villanies this woman was arraigned at *Chelmsford*, and upon her own confeſſion condemned and hanged. *Inform. of witches.*

VII. There was a conjurer at *Saltzburg* in *Germany*, who boaſted that he could gather together all the ſerpents within half a mile round about, into a ditch, and feed them, and bring them up there; and being about the experiment, behold the old and grand ſerpent came in the while, which whilſt he thought by the force of his charms to make enter into the ditch among the reſt, he ſet upon him, and incloſed him round about like a girdle, ſo ſtrongly, that he drew him by force into the ditch with him, where he miſerably died; and ſo this juggler was couzened by the devil, who was more cunning than himſelf. *Beard's Theatre.*

VIII. Lamentable was the death of the governor of *Maſcon*, a magician, whom the devil ſnatched up while

while he was at dinner, and carried into the air, three times round about the town of *Maſcon*, in the ſight of many ſpectators, to whom he cried out, *Help, help my friends*; ſo that the whole town ſtood amazed thereat; yea, the remembrance of this ſtrange accident continued in the minds of the inhabitants in and about that country long after with horror. It was reported, that this wretch had given himſelf to the devil, and had provided ſtore of *holy bread* (as they called it) which he always carried about with him, thinking thereby to ſecure himſelf from him; but it ſerved to little purpoſe, as the ſequel declared.

IX. About the year 1437, *Charles* VII. being King of *France*, Sir *Giles* of *Britain*, high conſtable of *France*, was accuſed for having murdered above an hundred and threeſcore infants, and women with child, with whoſe blood he writ, or cauſed be written, books full of conjuration, hoping by ſuch abominable practices, to obtain great preferment, but it happened quite contrary to his expectation; for being convicted of theſe horrible crimes, (it being the divine will that ſuch groſs and horrid iniquities ſhould not go unpuniſhed) he was condemned to be hanged and burnt to death, which was accordingly executed upon him at *Nants* by the authority of the Duke of *Brittany*. *Beard's Theatre.*

X. *Johan. Mirandula* ſaith, that there was in his time a conjurer, who promiſed to preſent to a curious, but no very wiſe prince, the ſiege of *Troy*, and *Hector* and *Achilles* fighting together as if they were alive upon a ſtage, but he could not be ſo good as his word; for while he was practiſing his helliſh

helliſh arts to this purpoſe, he was carried away alive by the devil, and never after heard of.

XI. It is not long ſince that there was a man called *Coulen*, living in *Lorrain*, who was given over to this curſed art of necromancy, and amongſt other wonderful feats, he would ſuffer muſkets and piſtols to be ſhot at him, and would catch the bullets in his hands without receiving any hurt; but one time it happened, that one of his ſervants being angry with him, ſtruck him ſuch a blow with a piſtol, that notwithſtanding all his cunning, he was killed therewith. *Beard's Theatre.*

XII. There was within the memory of our fathers (ſaith *Camerarius*) *John Fauſtus* of *Cundligon*, a *German*, who had learned the black art at *Cracovia* in *Poland*, he meeting one day at the table with ſome who had heard much of his magical tricks, was earneſtly entreated by the company to ſhow them ſome ſport, and being overcome in the end by the importunity of his pot companions, who were alſo well armed in the head, promiſed to ſhew them whatſoever they would have; they, with a general conſent, require him to bring into the place a vine laden with ripe grapes, ready to be gathered; for they thought, becauſe it was in the month of *December*, *Fauſtus* could not ſhow them that which was not; yet he condeſcended to them, ſaying, *That immediately before they ſtirred from the table, they ſhould ſee the vine they deſired; but upon this condition, that they ſhould not ſpeak a word, nor offer to riſe from their places, but ſhould all tarry till he bid them cut the grapes, and that whoſoever ſhould do otherwiſe, was in danger to loſe his life:* they having all promiſed to obey him, *Fauſtus* ſo charmed the eyes of theſe drunken revellers, that they

they ſaw, as it ſeemed to them, a marvellous goodly vine, and upon the ſame ſo many bunches of ripe grapes, extraordinary fair, as there were men ſitting at the table, who being inflamed with ſuch rare dainties, and very dry with much drinking, every man takes his knife in his hand, looking when *Fauſtus* would give the word, and bid them cut the cluſter; but he having held them a while in ſuſpence about this vain piece of witchcraft, behold all the vine and the bunches of grapes were in the turn of a hand quite vaniſhed away; and every one of theſe drunken companions, thinking he had a cluſter of grapes in his hand, ready to lop off, was ſeen to hold his own noſe with one hand, and the ſharp knife with the other, ready to cut it off; ſo that if any of them had forgot the conjurers leſſon, and had been never ſo little too forward, inſtead of cutting a bunch of grapes, he had whipt off his own noſe: this wicked wretch is reported to have led about with him an evil ſpirit, in the likeneſs of a dog; and being at *Wittenburg*, an order was ſent from the emperor to ſeize him, but by his magical deluſions, he made his eſcape, and afterward being at dinner at *Noremburg*, he was ſecretly ſenſible by an extraordinary ſweat which came upon him, that he was beſet; whereupon he ſuddenly paid his reckoning, and went away, but was hardly out of the city walls ere the ſerjeants and other officers came to apprehend him; yet divine vengeance followed him, for coming into an inn, in a village of the dukedom of *Wittenburg*, he ſate very ſad, and his hoſt demanding the cauſe thereof, he anſwered, *That he would not have him affrighted, if he heard great noiſe and ſhaking of the houſe that night*, which happened according to his own prediction; for in the morning he was found dead by his bedſide, with his neck wrung behind

behind him, and the houſe wherein he lay was beaten down to the ground. *Wanly hiſt. Man.*

XIII. *Fazelus* writes, that a certain *Sicilian* called *Lyodor*, a moſt notorious magician, got himſelf great repute in the city of *Catania*, by his wonderful illuſions, for he ſeemed by the extraordinary working of his charms and ſpells, to transform men into brute beaſts, and to beſtow upon all things elſe ſuch form and likeneſs as himſelf pleaſed; and by general report, he drew to him, as ſoon, and as eaſily, perſons that were diſtant from thence many days journey, as thoſe that were in the ſame place; he did alſo many injuries and ſhameful outrages to the citizens of *Catania*, ſo that the common people, bewitched with a fearful and falſe opinion, fell to worſhipping of him; and when for his wicked deeds he was condemned to die, he, by virtue of his charms, eſcaped out of the hangman's hands, cauſing himſelf to be carried in the air by devils from *Catania* to *Conſtantinople*, and after that brought back again from thence into *Sicilia*: this made him admired of all the people, who imagining the divine power was laid up in him, they ran into an horrible error, offering him divine honour: but at laſt *Leo*, Biſhop of *Catania*, inſpired with a ſudden zeal, laid hands on this deviliſh magician in an open place before all the people, and cauſed him to be caſt alive into an hot burning furnace, where he was conſumed to aſhes. *Schotus Phil. Curioſ.*

XIV. In the year 1558, in a village near to *Ibena* in *Germany*, a certain magician being inſtructed by the devil, in the compoſition of divers herbs, reſtored many to their healths: he had daily commerce with evil ſpirits, and uſed their counſels in the

the curing of diſeaſes, but it happened that there was ſome difference betwixt him and a neighbour of his, a carpenter, who ſo exaſperated him by ſome urging words, that in a few days after he cauſed the poor carpenter, by his magical arts. to fall into a grievous diſeaſe: the poor carpenter ſent for this magician, and intreated him to help him in his extremity: the magician under pretence of friendſhip, though with inward deſign of revenge, gave him a potion compoſed of ſuch venomous herbs and roots, that the man by taking it ſoon after died; whereupon the carpenter's wife accuſed the magician of murdering her huſband, and the cauſe is heard before the ſenate of *Ibena*, who upon examination of all circumſtances cauſed him to confeſs the murder, and many other villanies; for which he was faſtened to a ſtake, and burnt to death. *Beard's Theatre.*

XV. *Delrio*, in his magical diſcourſes, gives this relation. Two magicians met together in the Queen of *England*'s court, as I have it from unqueſtioned witneſſes; theſe two agreed, that in any one thing they ſhould infallibly obey one another; the one therefore commands the other to thruſt his head out of the caſement of a window which he had no ſooner done, but a large pair of ſtag's horns were ſeen planted on his forehead, to the great pleaſure of the ſpectators, who joked upon him with a thouſand abuſes and mocks; he reſenting the diſgrace, and thirſting after revenge, when his turn came to be obeyed, he with a charcoal drew the lineaments of a man upon the wall, and then commanded the ſame magician to ſtand under that picture, that the wall ſhould immediately give place to receive him; the other apprehenſive of the extreme danger he was in, began to beſeech him that he

he would excuſe him; but the other abſolutely refuſed: being therefore compelled, he ſtands under it, and then the wall ſeemed to open, and he being entered therein, was never afterward ſeen more.

The ſame author ſets down another relation as a matter of undoubted truth; a notable conjurer, for a trial of his great ſkill, had cut off the head of the inn-keeper's ſervant where he lodged; and when he was about to ſet it on again, he perceived he was hindered by the preſence of another magician, that chanced to be by at that time: he therefore beſought him that he would not oppoſe him; but the other not regarding his requeſt, the firſt magician cauſed a lily to ſpring out upon the top of the table, and when he had chopped off the head of it, together with its flowers, upon a ſudden, down falls the magician that hindered him, headleſs to the ground; that done, he ſets on the head of the ſervant again, and ſpeedily conveys himſelf away, leſt he ſhould be queſtioned for the murder of his rival. *Delrio Diſquiſ. Magic.*

XVI. There was a young man at *Friburg* in *Germany*, who, by the help of a magician, hoped to enjoy a young woman whom he earneſtly loved; the devil appeared to him in the likeneſs of the ſame maid, and the young man putting forth his hand without the inchanted circle to embrace her, was preſently graſped of the wicked Spirit, who cruſhed him againſt a wall, and made the pieces of him fly every way round about, and caſt the remainder of the dead body ſo torn in pieces at the conjurer, who therewith fell down in the place much bruiſed, and not able to ſtir from thence, till ſome hearing a cry and noiſe, ran to him, took him up, and carried him away half dead. *Camerarius Ox. Sul.*

XVII. *Bladud* the ſon of *Lud*, king of *Britain* (now called *England*) who, as our late hiſtories report, built the city of *Bath*, and likewiſe made the baths therein; this king addicted himſelf ſo much to the deviliſh art of necromancy, that he wrought wonders thereby, inſomuch that he made himſelf wings, attempted to fly (as is related of *Dedalus*) but the devil, who was always a deceiver, forſook him in his flight, ſo that he fell down and broke his neck. *Beard's Theatre.*

XVIII. *Philip Melancthon* reporteth, that he had an account from two men of good credit and repute, that a certain young woman of *Botonia*, two years after her death, returned again in human ſhape, and went up and down the houſe, and ſat at meat with them, but eat little; this young woman being one time in company among other virgins, a magician came into the place, who being ſkilful in diabolical arts, he told the people about her, *That that woman was but a dead carcaſe, carried about by the devil;* and preſently he took from under her right arm-pit the charm; which he had no ſooner done, but ſhe fell down a dead carcaſe. *Phil. Melanct.*

XIX. Not long ſince at *Stetin*, an univerſity of *Pomerania*, there was a young ſtudent, who upon ſome diſcontent gave himſelf to the devil, and made a bond upon the contract; which that it might not come to the knowledge of any, he laid up in one of his books; but it pleaſed God ſome time after, that another ſtudent wanting that book upon ſome occaſion, knew not where to get it, at laſt he remembred that ſuch an one had it, and thereupon went to him, and borrowed it of him; the young man having forgotten that he had put his bond into it: the other, when he came home, began to turn over the book, and there met with the bond; and reading of it, was much affrighted; and not knowing what to do, he went to Dr *Cramerus*, profeſſor of divinity in that univerſity, to aſk his advice; who wiſhed him to keep the bond; the other replied, He durſt not

the

then ſaid the doctor, *Bring it to me, and I will keep it.* Some few nights after, as the doctor was in his ſtudy, the devil came rapping at his ſtudy door, ſaying, *Cramer, Cramer, Give me my bond, for it belongs to me, and thou haſt nothing to do with it:* to whom the doctor anſwered, *Satan, Satan, thou ſhalt not have the bond; thou haſt nothing to do with it; I have put it where thou canſt not fetch it; for it is in my Bible, at the third chapter of* Geneſis, where theſe words are, *The ſeed of the woman ſhall break the ſerpent's head:* upon which the devil went his way, taking the chamber window with him, and the young man never heard of him afterward. *Beard's Theatre.*

XX. A young man at *Wittenburg* in *Saxony*, being kept ſhort of money by his father, was tempted by the devil to yield himſelf body and ſoul to him, upon condition to have his wiſhes ſatisfied, and his neceſſities ſupplied; which he, being pinched with want, conſented to, and confirmed it by a bond, written with his own blood: but preſently after he began to decay in his bodily health; and being thereupon brought to *Martin Luther*, and by him examined, he at length confeſſed the whole matter to him; which when *Luther* heard, he aſſembled the whole congregation together; and all of them joined together, and prayed for him, whereby the devil at laſt was forced to bring the bond, and to throw it into the window amongſt them, bidding the young man to take it to him again. On a time as *Luther* was walking in his garden, the devil appeared to him in the likeneſs of a black boar; but he ſlighting him, and not regarding him, he vaniſhed away. *Luther* likewiſe telleth us, that when he was lodged in the caſtle of *Warteburg*, in a chamber far from any company, he was many times moleſted by noiſes made by the devil in his chamber, and on the ſtairs. *But I* (ſaith he) *encountred him with that ſentence,* Omnia ſubjeciſti pedibus ejus, *Thou haſt put all things in ſubjection under his feet;* and ſo I laid me down and ſlept in ſafety.

Another of the *German* divines in *Luther*'s time, as he was ſitting at his book in his ſtudy, the devil appeared looking over his ſhoulder, which the miniſter perceiving, took a piece of paper, and writ in it, *The Son of God came to deſtroy the works of the devil*; and ſo holding up that paper, he immediately vaniſhed. *Luther, Colloq. Menſal.*

XXI. In the life of Mr *Richard Rothwell* (a famous preacher at *Mansfield*, in the county of *Nottingham*, about the year 1627.) we have this remarkable account, as it was drawn up by Mr *Stanly Gower* of *Dorcheſter*: there was one *John Fox*, living about *Nottingham*, who had no more learning than enabled him to write and read; this man was poſſeſſed with a devil, who would violently throw him down, and take away the uſe of every member of his body, which was changed as black as pitch, while thoſe fits were upon him; and then ſpake with an audible voice within him, which ſeemed ſometimes to ſound out of his belly, ſometimes out of his throat, and ſometimes out of his mouth, his lips not moving; and thus he continued for a conſiderable time; many prayers were put up to God for him, and great reſort was made to him, eſpecially by ſeveral famous miniſters; as Mr *Bernard* of *Batcomb*, Mr *Langly* of *Truſwell*, and others, betwixt whom and *John Fox*, there paſſed many papers in writing, he diſcovering his temptations, and they writing him anſwers, becauſe he was ſtruck dumb, as ye ſhall find afterwards.

Among the reſt, Mr *Rothwell* went to ſee him, and before he came, the devil told all that were in the houſe of it, ſaying, *Yonder comes* Rothwell, *but I will make a fool of him before he goes*; whereupon the people looked out, and ſaw him coming about a quarter of a mile from the houſe: as ſoon as he entered the room, the devil ſaid, *Now* Rothwell *is come*, and as ſome ſay added, *Thou ſayeſt there is no poſſeſſion; What thinkeſt thou now? Here is a man opens not his lips, and yet*

he ſpeaketh: and after a while he ſaid, *Say nothing to me of this man, for I tell thee he is damned;* and he added thereto many fearful blaſphemies.

Rothwell. *Thou art a liar, and the father of lies; nor art thou ſo well acquainted with the mind of God concerning this man, which makes thee thus to torment him; therefore I believe thee not: I believe he ſhall be ſaved by Jeſus Chriſt.*

Devil. He is a murderer, and thou knoweſt no murderer muſt come into heaven.

Rothwell. *Thou lyeſt again, for* David *murdered, and is in heaven; and the Jews with wicked hands crucified the Lord of glory, yet Chriſt prayed for them: and St* Peter *exhorted them to repentance, that their ſins may be blotted out.*

Devil. But this man hath not, cannot, ſhall not repent.

Rothwell. *If he had not repented, thou wouldſt not have told him ſo: but if he have not, I believe God will give him repentance, and thou ſhalt not be able to hinder it.*

Devil. Thou art a murderer thyſelf, and yet talkeſt thou thus?

Rothwell. *Thou lyeſt again; I have fought the Lord's battles againſt his known enemies, the idolatrous and bloody Papiſts in* Ireland, *rebels to Queen* Elizabeth *my ſovereign, by whoſe authority I bore arms againſt them, otherwiſe I have killed no man.*

Then the devil ſwore, and blaſphemed, ſaying, *Thou didſt murder one this day as thou cameſt hither, and there is one behind thee that will juſtify it:* upon which Mr *Rothwell* looking over his ſhoulder, the devil ſet up an hideous laughter, that nothing could be heard for a great while, and then ſaid, Look you now, did not I tell you I would make *Rothwell* a fool? and yet it is true, thou didſt murder one this day; for as thou cameſt over ſuch a bridge (which he named) there I would have killed thee, and there thy horſe trod upon a fly, and killed it. It ſeems Mr *Rothwell*'s horſe ſtumbled at

that place, the devil having power to cauſe it, though without hurt either to horſe or man.

Mr *Rothwell* then ſaid, *Thou haſt often beguiled me, I hope God will in time give me wiſdom to diſcern, and power to withſtand all thy deluſions, and he it is that hath delivered me out of thy hands, and I doubt not will alſo deliver this poor man;* the devil then blaſphemed fearfully, and quoted many ſcriptures out of the Old and New Teſtament, both in *Hebrew* and *Greek*, cavilling and playing the critic therewith, and backing his allegations with ſayings out of the fathers, and poets in their own language, which he quoted very readily, ſo that the company trembled to hear ſuch things from one that underſtood no learning, and neither moved tongue nor lip all the while: but Mr *Rothwell* was wonderfully enabled by divine power to detect the devil's ſophiſtry; upon which the devil ſaid, *What ſtand I talking with thee, all men know thou art bold* Rothwell, *and thou feareſt no body, nor careſt for words, therefore I will talk to thee no more.* This name he carried to his grave, for the people would ſay, *This is he whom the devil called* Bold Rothwell.

Mr *Rothwell* turning to the people, ſaid, *Good people you ſee the goodneſs of our God, and his great power, though the devil made a fool of me even now through my weakneſs, God hath made the devil dumb now; do but obſerve how the man lies, therefore let us go to prayer, and that God who hath made him dumb, will I doubt not drive him out of this poor man.*

The devil hereupon raged, blaſphemed, and ſaid, And wilt thou go to prayer, if thou doſt, I will make ſuch a noiſe, that thy prayer ſhall be diſtracted, and thou knoweſt God will not hear a diſtracted prayer; but thou haſt got a device, becauſe thou wilt not be diſtracted, thou ſhutteſt thy eyes in prayer, (for ſo he always did) but if thou pray, I will pull out thy eyes.

Rothwell, *I look to find thee as great an enemy in this duty now, as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth*

the prayers of the upright, and hath promiſed to give his Spirit to ſupply infirmities, therefore in confidence of his promiſe, and powerful aſſiſtance of his Spirit, and in the name and interceſſion of his Son Jeſus Chriſt, we will go to prayer: and accordingly they did ſo, Mr *Rothwell* kneeling by the bedſide where the poor man lay; the devil for above a quarter of an hour made a moſt horrible noiſe: however Mr *Rothwell*'s voice was louder than his, and a while after the devil roared even at the very face of Mr *Rothwell*, wherewith the body of the man moved, and the hand was held up which was the firſt time he ſtirred; Mr *Rothwell* took the hand, and held it down with much eaſe, two men being ſcarce able to hold the other hand; yet prayers were ſtill continued, and at length the devil lay ſilent in the man, and ſoon after departed out of him, the man then fetched ſeveral deep ſighs, inſomuch that they thought he had been dying, but his colour ſuddenly returned to him, and the uſe of all his members, ſenſes, and underſtanding, and at the next petition, to the glory of God, and amazement, but comfort of all the company, he ſaid, *Amen;* and ſo continued to repeat *Amen* to every petition: prayers are hereupon now turned into thankſgivings, wherewith the company concluded.

After which, *John Fox* ſaid, *Good Mr* Rothwell, *leave me not, I ſhall not live long; for the devil tells me he will choak me with the firſt bit of meat that I eat,* Mr *Rothwell* anſwered, *Wilt thou believe the devil that ſeeks thy deſtruction, before thou wilt truſt in God through Jeſus Chriſt, that ſeeks thy ſalvation: hath not God by his Almighty power diſpoſſeſſed him, had he had his will, thou hadſt been in hell before now? but he is a liar, and as he is not able to hinder thy ſouls life, ſo neither ſhall he be able to deſtroy the life of thy body, wherefore get me ſomething* (ſaith he) *ready for him, and I will ſee him eat before I go, and will beg a bleſſing upon it.*

When it was brought, *Eat* (ſaith Mr *Rothwell*) *and*

fear

fear not the devil, and urged him to eat, as being a means appointed by God to preſerve life, and quoted the example of *Jairus*'s daughter, whom our Saviour after he had reſtored her to life, *commanded to give her meat*, *Luke* viii. 55. With much ado, and great trembling, at laſt he took and eat; *look you* (ſays Mr *Rothwell*) *you all ſee that the devil is a liar, the firſt bit hath not choaked him, nor ſhall the reſt.* Mr *Rothwell* then left him, after which he was ſtruck dumb for three years together, and continued to be tempted, though no longer poſſeſſed. At length by prayer likewiſe, which was inſtantly put up to God for him, his mouth was opened, and his ſpeech reſtored to him at that very inſtant, when a miniſter praying for him in the congregation, where he was preſent, uſed this expreſſion, *Lord open thou his mouth that his lips may ſhew forth thy praiſe*; to which he preſently anſwered *Amen*, and ſo continued to ſpeak, and lived religiouſly and virtuouſly to his dying day. *Clark's Martyrol. p.* 1.

XXII. In the year 1323, *Frederic*, Duke of *Auſtria*, who was choſen Emperor againſt *Lewis*, was overcome by *Lewis* in a great battle, and ſent to be kept priſoner in a ſtrong caſtle: it fell out afterward, that a magician coming into *Auſtria*, to *Leopold* his brother, promiſed that by his art and the aſſiſtance of his ſpirits, he would free *Frederic*, and within the ſpace of an hour, bring him into his preſence, if he would give him a good reward; the Duke replied, *That if he performed his promiſe, he would worthily reward him.* The magician placed himſelf together with *Leopold* in a circle, and by conjurations called up that ſpirit that was wont to obey him, who appearing in the ſhape of a man, he commanded that he ſhould ſpeedily go and free *Frederic*, and bring him to him into *Auſtria* without hurt; the ſpirit anſwered, *I ſhall willingly obey thy commands, if the captive prince will come with me*; this ſaid, the ſpirit flew into *Bavaria*, and in the form of a ſtranger came

came to the prince, to whom he ſaid, *If thou wilt be freed from thy captivity, mount this horſe, and I will carry thee ſafe into* Auſtria, *to* Leopold *thy brother: Who art thou?* ſaid the prince, *Aſk me not,* ſaid the ſpirit, *who I am, for that is nothing to the purpoſe; but do as I deſire, and I will perform what I ſay:* which heard, a certain horror ſeized upon the prince, though otherwiſe a man of a bold ſpirit; ſo that bleſſing himſelf, the horſe diſappeared and returned to the conjurer, by whom he was chid for not bringing with him the priſoner, he told him all that had paſſed: at laſt *Frederic* was freed out of priſon, and confeſſed that upon the ſame day the ſame thing had happened to him: but *Leopold*, ſaith *Camerarius*, was ſo affrighted with the ſpirit he had ſeen, that within a while after he died. *Camerarius Hor. Suboeſ.*

XXIII. In a treatiſe called *Speculum Hiſtoriæ*, we have this ſtrange relation; An old witch who had been very famous in her time for her inchantments, kept a jackdaw, which at a certain time ſpoke; at which the woman let fall her knife as ſhe was at dinner, and grew extreme pale, and at length after many ſighs and groans, ſhe broke forth into theſe words, *This day my plough is come to its laſt period, and I ſhall certainly ſuffer ſome great evil:* whilſt ſhe thus ſpoke a meſſenger brought word that her ſon was dead; upon which news ſhe fell immediately ſick; and ſending for her other two children, who were a monk, and a nun, ſhe with abundance of tears ſpake thus to them, *I have by my wretched fate followed witchcraft theſe many years, and have given myſelf body and ſoul to the devil, who, as he was the author of this my wickedneſs, by perſuading me to it, ſo he will likewiſe be the puniſher thereof, I deſire you therefore that you would not ceaſe to pray for me while I am alive, for I doubt the deſtruction of my ſoul is irrevocable: you ſhall alſo ſew up my body in a buck-ſkin, and put it into a ſtone coffin, making faſt the top with lead, and beſides, you ſhall bind it with*

three

three great chains, and if I lye ſecurely three days, the fourth you ſhall bury me: moreover, let there be ſung and ſaid for me pſalms and prayers, for fifty nights. All theſe things her two children performed, but it prevailed nothing, for the firſt two nights when the monks began to ſing hymns about the body, the devils opened the church doors, which were ſhut with a great bar, and broke two chains, but the middlemoſt remained whole; the third night, the noiſe of theſe demons, who came to fetch the body, was ſo great that the very foundation of the church was ſhaken: but one devil more terrible in ſhape than the reſt, broke open the door, and went toward the coffin, commanding the body to ariſe, which anſwered, *It could not for the chain, Thou ſhalt be delivered,* replied he, *from that hindrance,* and going to the coffin, he broke the chain, and with his foot thruſt off the covering, then taking the woman by the hand, he led her out of the church, in the preſence of them all, to the door, where ſtood a black horſe ready, and proudly neighing, upon which the woman was placed, and all the company of devils went away with her through the air, their noiſe being ſo great, that the inhabitants thereabouts were no leſs aſtoniſhed than the beholders. *Spec. Hiſt. lib.* 26.

XXIV. About the year 1644, the Lord *Grandiſon*, a *Scots* nobleman, took up his habitation for ſome time at *Berwick* upon *Tweed*, and brought his family with him, in which among others, was the ſteward of his houſe, who was a very religious man, but was then very much afflicted in mind: among others, Mr *Robert Balſom*, a very zealous miniſter in thoſe parts, came to viſit him, and for the preſent ſomewhat ſatisfied him; but two or three days after, being again ſorely afflicted, Mr *Balſom* was ſent for, who finding him very much weakened by the violence of this diſtemper of mind, began to ſpeak comfortably to him, but perceiving he could faſten nothing upon him he whiſpered to him in his ear to this purpoſe, *I doubt there is ſome-*

thing

thing within, which you would do well to diſcover: hereupon the man's tongue ſwelled immediately, and came out of his mouth, ſo that he was not able to ſpeak, Mr *Balſom* continued to diſcourſe with him, till at length, to the aſtoniſhment of all that were in the room (who were many, and ſome of them perſons of good quality) a ſhrill voice was heard, as coming out of his throat, without any motion of his tongue, ſaying, *What doſt thou talk to him of promiſes, and free grace? He is mine*; Mr *Balſom*, apprehending it to be the voice of the devil, replied, *No, Satan, thou doſt not know any man to be thine while there is life in him.*

Satan. But this is a notorious wicked wretch, and therefore he is mine.

Balſom. *Yet the blood of Jeſus Chriſt cleanſeth us from all ſin.*

Satan. If God would let me looſe upon you, I ſhould find enough in the beſt of you to make you all mine.

Balſom. *But thou art bound, Satan;* and ſo turning himſelf to the ſtanders by, he ſaid with a chearful countenance, *What a gracious God have we that ſuffers not Satan to have his will upon us!* The devil hereupon began to curſe, ſwear, and to blaſpheme the bleſſed Trinity in a moſt fearful and horrible manner; to whom Mr *Balſom* ſaid, *The Lord rebuke thee, Satan.*

Satan. But this man is mine, for he hath given himſelf to me, and ſealed it with his own blood.

Balſom. *I do not believe that the father of lies ſpeaketh truth; and I do believe, how confident ſoever thou art, that thou wilt loſe thy hold before to-morrow morning:* the devil then continued to curſe and ſwear abominably, and ſaid, How canſt thou endure to hear thy God thus blaſphemed? I will never give over blaſpheming as long as thou ſtayeſt in the room.

Balſom. *I will pray for the man.*

Satan. Wilt thou pray for a man that is damned?

Balſom. *I will go home and pray for him, and get*

all

all the force I can in the town to join with me. After this there being no voice any more heard, Mr *Balſom* went home about eleven of the clock at night, where he found in his houſe divers Chriſtian friends, which he intended to have ſent for, waiting for him, and upon the ſight of them, he ſpoke to this purpoſe, *Friends, I wonder at the providence of God in bringing you hither at this time; for otherwiſe I muſt have ſent for you;* and ſo declaring to them what had befallen the afflicted perſon, he deſired them to join their prayers with him on his behalf; which they continued for ſome part of the night: and the next morning Mr *Balſom* going to viſit him again, found him in a very comfortable condition, and aſking him how he did, anſwered, *Through the goodneſs of God I have overcome Satan, and am now as full of comfort as I was before of trouble:* thus he continued chearful, though very weak, all that day, and the next morning died, no diſeaſe being apparent on him. *Clarke's Martyr.*

XXV. Strange is the relation of the devil of *Maſcon* in *France*, as it is tranſlated by Dr *Peter du Moulin*, at the requeſt of the honourable *Robert Boyle*, Eſq; who was fully ſatisfied of the certainty and reality thereof; that in the year 1612, one Monſieur *Perreaud*, a Proteſtant miniſter, being from his own houſe one night, his wife being in bed, and in her firſt ſleep, was awakened by the noiſe of her curtains, which were drawn violently, her maid lying in the ſame room, aroſe, and went to ſee what was the matter, but could diſcern nothing: the night following the maid lying with her miſtreſs, preſently after they were in bed, they felt ſomething that pulled off their blankets; hereupon the maid aroſe, intending to go into the kitchen, but found the chamber door bolted on the outſide, ſo that ſhe could not get out till ſhe had called a boy that lay near, to unbolt the door; coming into the kitchen, and lighting a candle, ſhe found the pewter and braſs thrown all about the room, which both that, and the night

night following, made a very great confuſed noiſe: Mr *Perreaud* coming home, was told of all this, and before he would go to bed, he carefully ſearched every corner of the houſe, and ſet bolts and barricadoes to all the doors and windows, ſtopping every cat-hole in the doors, and left nothing that might cauſe ſuſpicion of impoſture, and ſo went to bed; ſcarce was he in his bed when he heard a great noiſe in the kitchen, as the rolling of a billet, thrown with great ſtrength, and alſo a knocking againſt a partition of wainſcot, and things thrown againſt the wainſcot; and muſic was made with a braſs cul'ender: Upon this Mr *Perreaud* roſe, took his ſword, and went into the room where the noiſe was, but found nothing. Next morning Mr *Perreaud* made it known to the elders of the church, and alſo to Mr *Francis Tornus*, a royal notary, after which the notary and ſome others ſat up with him every night till midnight, during that affliction. The firſt night they came, and ſeveral others, all was quiet, but *September* 20, about nine o'clock, in the preſence of them all, the devil began to whiſtle three or four tunes with a loud and ſhrill tone, and preſently ſpake (though ſomewhat hoarſe) which ſeemed to be about three or four ſteps from them; ſinging a little tune of five notes, which birds are taught to whiſtle, and after he often repeated this word, *Miniſter*, *Miniſter*; then ſaid Mr *Perreaud*, *get thee from me Satan, the Lord rebuke thee;* but continuing to repeat the word *Miniſter*, Mr *Perreaud* ſaid, *Yes indeed, I am a miniſter, a ſervant of the living God, before whoſe Majeſty thou trembleſt;* the devil replied, *I ſay nothing to the contrary*; Mr *Perreaud* ſaid, *I have no need of thy teſtimony;* yet did he contin to repeat the ſame, then he endeavoured to transform himſelf into an angel of light, ſaying over very loud the Lord's prayer, the creed, the morning and evening prayers, and the ten commandments; but he always clipt, and left out ſome part of them: he alſo ſung with a loud and audible voice the 81ſt pſalm, then he related many things concerning M. *Perreaud*'s family, as that his fa-

ther was poiſoned, naming the man that did it, and the reaſons why, and the place and manner of it; he further ſaid, *That very night he came from* Pais de Vaux, *and had paſſed through the village of* Allancogne, *that at the door of Mr* Perreaud's *elder brothers houſe, he had ſeen him with Mr* du Pau, *miniſter of* Thoiry, *who were ready to go to ſupper together, and that they were neighbours, and dear friends, that he had ſaluted them, and aſked them, whether they would command him any ſervice to Mr* Perreaud, *becauſe he was going to* Maſcon; *that they were very kind to him, and deſired him to remember their love to Mr* Perreaud, *and invited him to drink with them.* To this Mr *Perreaud* replied, *Thou wicked fiend, if they had known thee, they would not have been ſo kind to thee.* Mr *du Pau* afterward told Mr *Perreaud* that he remembred very well that at that very time, a man of a ſtrange ſhape came riding on a very lean horſe that hung down his head, and ſpoke to them to that purpoſe.

The devil told them alſo of another brother of Mr *Perreaud*'s, living in the vale of the *Lake de Joux*, who one day, when ſome of their kindred came to viſit him, to give them ſome divertiſement, carried them upon the lake, upon a float of wood, and that preſently a ſtorm aroſe, which overturned the float, and almoſt drowned them all, which ſtorm he affirmed to be of his own raiſing: he then told them alſo, that the man and his wife, who had lived formerly in Mr *Perreaud*'s houſe being fallen out, the wife took her time, when her huſband was going down into his ſhop, and puſhed him with ſuch violence, that her huſband fell down the ſtairs ſtark dead, and that ſhe going down a back pair of ſtairs preſently called her ſervants, who finding their maſter, judged him to die of ſome ſudden diſeaſe: another time the devil told one that was preſent, of ſuch private and ſecret things, that the man affirmed never to have told to any one, and thereupon he judged that the devil knew his thoughts; then he began to mock God, and all religion, and ſaid *Gloria Patri*, but ſkipped over the

the ſecond perſon, and made a foul, horrible, and deteſtable equivocation upon the third perſon of the bleſſed Trinity; he alſo deſired them earneſtly to ſend for Mr *Du Chaffin*, the *Popiſh* prieſt of St *Stephens* pariſh, to whom he would confeſs himſelf, and to deſire him that he would not fail to bring holy water along with him, *for that*, ſaid he, *would ſend me a packing preſently*; and there being a fierce dog in the houſe, the devil ſaid, *You wonder that the dog barks not at me, when I make all this noiſe, it is becauſe I made the ſign of the croſs upon his head.*

Then he fell a ſcoffing and jeering, ſaying, *That he was one of thoſe who ſcaled the walls of* Geneva, *and that the ladder breaking, he fell from the wall into the ditch, where he was like to be eaten up with the frogs*, and then he imitated their croaking; he ſaid alſo, *that father* Alexander, *a Jeſuit, ſtood at the foot of the ladder, encouraging the* Savoyards *to go up boldly, aſſuring them that they ſhould take the city, and thereby win paradiſe, and that when the thirteen that were got upon the wall, and were taken by them of* Geneva, *were led to the gallows, the women of the city ſaid to the hangman, Courage Tabaſcu*; thou ſhalt have money to drink. Then ſpeaking of *Pais du Vaux*, he ſaid it was a country where they made goodly carbonadoes of witches, and at that he laughed very loud.

He jeſted much with one *Michael Repay*, and told him he ſhould go with him, and be a ſoldier under the Marquis of St *Martin's*, *What*, ſaid *Repay*, *ſhould I go to war with ſuch a coward as thyſelf*, who confeſſeth that thou didſt fly at the *Scalado* of *Geneva*; the devil anſwered, *And do you think that I would go to be hanged with my comrades; no, I was no ſuch fool*; at another time, he told them in a faint and mournful tone, that he had a mind to make his will, for he muſt needs go preſently to *Chambery*, where he had a law-ſuit, and that he might die by the way, and therefore he bid the maid to go for Mr *Tornus* the notary, and declared to

him what legacies he would leave; and to one preſent he ſaid, *he would bequeath five hundred pound*, but he anſwered, *I will have none of thy money, thy money periſh with thee;* he named another to be his heir general, who alſo anſwered, *That he would not accept of the inheritance*, whereupon the devil replied, *I will free thee from it for ſixpence, and a piece of bread.* As he was once ſpeaking, a man who uſed to be preſent, ruſhed into the place, whence the voice ſeemed to come, and ſearched it ſtrictly, as many had done before him, but found nothing, except ſeveral odd things which he brought forth, and among them a ſmall bottle, at which the devil fell a laughing and ſaid to him, *I was told long ſince that thou waſt a fool, and I ſee now thou art one indeed, to believe that I am in the bottle; I ſhould be a fool myſelf to get into it, for ſo I might be catched by ſtopping the bottle with ones finger;* he was once very angry, becauſe Mr *Perreaud* ſaid to him, *Go thou curſed into everlaſting fire, prepared for the devil and his angels*, whereupon he replied, *Thou lieſt, I am not curſed, I hope yet for ſalvation, by the death and paſſion of Jeſus Chriſt.*

He threatened Mr *Perreaud*, what he wou'd do to him, as that when he was in bed, he would pluck off the blankets, and pull him out of the bed by the feet; Mr *Perreaud* anſwered, *I will lay me down, and ſleep, for the Lord maketh me to dwell in ſafety, thou canſt have no power over me, but what is given thee from above*; whereupon he ſaid, *It is well for thee, it is well for thee.* The devil at laſt confeſſed, *That he could not prevail againſt them, becauſe they did too much call upon the name of God*, and indeed it was obſerved that as often as they kneeled down to prayer, the devil left talking, and often ſaid, *While you are at your prayers, I will go take a turn in the ſtreet*; but no ſooner was prayer ended, but he uſed to begin as before, urging them to talk with him, which courſe he continued till the 25th of *November*, at which time he ſpake theſe

his

his laſt words, *Alas, alas, I ſhall ſpeak no more:* after which he was never heard to utter any word.

Mr *Perreaud* told Mr *Du Moulin*, that a grave divine once coming to his houſe, and hearing the devil ſpeak profanely, rebuked him ſharply for it; whereupon the devil anſwered, *Miniſter, you are very holy and zealous in this company, you were not ſo, when you were ſinging ſuch a baudy ſong, in ſuch a tavern*; and then the devil ſung the ſame ſong before them all: The divine ſaid, 'It is true, Satan, I have been licentious in my 'younger years, but God of his mercy hath given me 'repentance and pardon for it, but for thy part thou art 'hardened in ſin, and ſhalt never have repentance and 'pardon.' He ſpake alſo of thoſe that profeſſed the reformed religion in *France*, ſaying, 'O poor *Hugonots*, 'you ſhall have much to ſuffer within a few years, O 'what miſchief is intended againſt you.'

An officer, who was a Papiſt, belonging to a court of juſtice, came out of curioſity to Mr *Perreaud*'s houſe, and hearing that the devil foretold future things, and ſome ſecrets, he would needs queſtion him about many matters, but Mr *Perreaud* deſired him to forbear, repreſenting to him both the ſin and danger of it: the lawyer rejected his counſel with ſcorn, bidding him teach his own flock, and let him have the government of himſelf, and ſo proceeded to propound ſeveral queſtions to the devil, as about abſent friends, private buſineſs, news, and ſtate-affairs, unto all which the devil anſwered him, and then added, 'Now, Sir, I have told you all that you have 'demanded of me, I muſt tell you next what you de-'manded not, that at this very time you are propound-'ing theſe queſtions to the devil, ſuch a man (whom 'he named) is doing your buſineſs with your wife;' and then he further diſcovered many ſecret and foul practices of the lawyer, which ſhewed his diſhoneſty: neither was this all; for in concluſion the devil told him, 'Now, Sir, let me correct you for being ſo bold as to 'queſtion with the devil, you ſhould have taken the 'miniſter's ſafe counſel.' Then, upon a ſudden, the

whole company ſaw the lawyer drawn by the arm into the midſt of the room, where the devil whirled him about, and gave him many turns with great ſwiftneſs, touching the ground only with his toe, and then threw him down upon the floor with great violence, and being taken up, and carried to his houſe, he lay ſick and diſtracted a long time after.

It ſeems at this time Satan was let looſe in *France*, for about the ſame time the devil appeared at *Lyons* in the ſhape of a fine gentlewoman, to the lieutenant of the knight of the watch, called *La Jacquire*, and to two other of his companions, which three had carnal knowledge of her, and thereby came to a moſt tragical and fearful end. At the ſame time a perſon of quality at *Paris*, had cohabitation with the devil in the ſhape of a beautiful lady, who being viſited by ſome juſtices and phyſicians, was found to be the body of a woman hanged ſome few days before: and at this time the priſons in *Maſcon* were filled with a great number of men and women, young, and old, all indicted of witchcraft who appealed to the parliament at *Paris*: and as they went thither under a guard, a coach met them, and in it one like a judge, who aſked the captain what priſoners he conducted; the captain having ſatisfied him, he called one of them by name, ſaying, *How now! art thou one of them too? fear nothing; for neither thou, nor any of thy company ſhall ſuffer*: and theſe words proved true; for ſoon after they were all releaſed.

Likewiſe about the ſame time a girl at *Maſcon*, of about thirteen years old, who was daughter to one of the chief citizens, lying with the maid, perceived that ſhe abſented herſelf many times in the night, and therefore aſked her whence ſhe came? the maid anſwered, *That ſhe came from a place where there was good company, gallant dancing, and all kind of ſport and merriment*: the girle deſired the maid to bring her alſo to that place, and accordingly ſhe anointed her, and made her do the ordinary ceremonies preſcribed by the devil to witches; after which the girl was carried up into the air; but

ſeeing

ſeeing herſelf above the convent of the *Capuchin* friars, ſhe called upon God for help, who cauſed the devil to lay her down in the friars garden about midnight: the *Capuchins* hearing her lamenting voice went to her, to whom ſhe related theſe paſſages, whereupon two of them ſecretly conducted her to her father's houſe. At the ſame time alſo the devil haunted the houſe of a woman-baker in *Maſcon*, in the ſhape of a man with a red cap on his head, and would often look out of the window by moon-light, and was ſeen by many. Alſo the devil kept a great ſtir in St *Stephen*'s church in *Maſcon*, overturning divers graves, which many reſorted to ſee. He did the like alſo in the church of St *Alban*, at the ſame time: and in a widow's houſe not far from *Maſcon*, he did much hurt for three months together, ſetting out wine in the cellar, and beating ſeveral perſons outragiouſly: and among others a lock-ſmith, who coming drunk into the houſe, gave many ill and threatning words to the devil, who preſently took one of the andirons, and therewith grievouſly beat him, till in great haſte he run away out of the houſe.

The ten or twelve laſt days the devil threw ſtones about Mr *Perreaud*'s houſe continually, from morning to evening, and in great quantity, ſome of them of two or three pounds weight: one of thoſe laſt days Mr *Tornus* went to Mr *Perreaud*'s houſe, to know whether the devil was there ſtill; and whiſtling ſeveral tunes, the devil ſtill anſwered him in the ſame; then the devil threw a ſtone at him, which falling at his feet, he took up, marked it with a coal, and threw it into the back-ſide of the houſe, and preſently the devil threw it at him again; when he took it up, he found it very hot, whereupon he ſaid, *That he believed it had been in hell ſince he handled it firſt.* The 22d of *December* the devil went quite away; and the next day a great viper was ſeen going out of Mr *Perreaud*'s houſe; which being diſcovered by ſome nailors that lived by, they ſeized it with long pincers, and carried it all over the town ſaying, *Here is the devil that came out of the miniſter's houſe,*

houſe, and then left it with one Mr *Clark*, an apothecary, and was found to be a true and natural viper: a ſerpent rarely ſeen in thoſe countries. All the while the devil haunted Mr *Perreaud*'s houſe, God ſuffered him not to do the leaſt hurt either to their perſons or goods.

This is a brief account of ſome particulars, the narrative whereof was drawn up more at large by Mr *Perreaud* himſelf, a reverend and religious divine, and is atteſted by ſo many, and thoſe ſuch credible witneſſes, as the truth of it cannot rationally be queſtioned by any.

Conſidering therefore the notable pranks played by the devil and his diſciples, it might ſeem ſtrange that there is no more hurt done in the world, did we not remember that their power, and that of their black maſter himſelf alſo is ſo limited and reſtrained by a ſuperior hand of goodneſs, that he cannot perform what his malice would prompt him to commit; and for thoſe who are reſolved not to believe (or at leaſt pretend not to believe) that there are ſpirits, or any ſuch apparitions or poſſeſſions as we have before related, becauſe they have neither ſeen nor been ſenſible of any ſuch matter, I ſhall conclude with this ſhort but true account.

XXVI. In the year 1599, there lived at *Loim*, in the dutchy of *Gulick*, a certain damſel called *Helena*, that was poſſeſſed by the devil, whom the *Popiſh* curate of the place undertook to eject; but when he had uſed many charms to caſt him out, and all to no purpoſe, being in a great rage, he ſpoke to the devil in Latin, ſaying, *If thou haſt any power to enter into a Chriſtian's body, depart out of the damſel, and enter into me:* to whom the devil anſwered, *Quid mihi opus eſt eum tentare quem noviſſimo die jure optimo poſſeſſurus ſum, What need I tempt him whom by good right I ſhall be ſure to enjoy at the laſt day?* Chaſſon. Loci Commun.

CHAP.

CHAP. III.

Remarkable Predictions and Preſages of approaching Death; and how the Event has been anſwerable: With an Account of ſome Appeals to Heaven in caſe of Injuſtice from Men, and what hath followed thereupon.

HIſtorians have made obſervation, that there have ſeldom been any remarkable revolutions in the fortunes of conſiderable places or perſons, but that there were certain previous preſages, and preſignifications thereof: and though ſome of them may ſeem to be only caſual and accidental, and afterwards adapted to the occaſion by the ingenuity of others; yet there want not many notable inſtances of ſuch as may ſeem to be ſent on purpoſe from heaven with no obſcure intimations of what divine providence was about to bring to paſs in the places, or upon the perſons where they happened.

It is likewiſe very obſervable, that when men who ſit in the place of God, ſhall through corruption or malice wilfully prevaricate, and knowingly and preſumptuouſly oppreſs the innocent, in ſuch caſes the ſupreme Judge oftentimes reſerves the deciſion of the cauſe to be made at his own bar; and thereupon hath inſpired the injured perſons to give their oppreſſors a ſummons of appearance, which they have not been able to avoid, though they have ſometimes been told of the affixed days wherein their deſtiny ſhould happen: of both theſe kinds we

ſhall

ſhall briefly recite ſeveral very wonderful examples from authors of undoubted reputation.

I. *Joſephus* ſets down this as a prodigy preſaging the deſtruction of the *Jews*. There was, ſaith he, one *Jeſus*, the ſon of *Ananias*, a country-man of mean birth, who four years before the ſiege of *Jeruſalem* (at a time when all was in deep peace and ſecurity) coming up according to the cuſtom, to the *feaſt of the tabernacles*, began upon a ſudden to cry out and ſay, *A voice from the Eaſt, a voice from the Weſt, a voice from the four winds, a voice againſt* Jeruſalem, *and the temple, a voice againſt bridegrooms and brides, a voice againſt all the people:* thus he went about all the narrow lanes, crying night and day; and being apprehended and ſcourged, he ſtill continued the ſame language, even under the very ſtrokes, without any other word; whereupon they ſuppoſing it ſome divine motion (as indeed it was) brought him before the *Roman* prefect; and being by his command again wounded with whips, and his fleſh torn to the bones, he neither ſhed one tear, nor entreated for mercy: but to every blow in a moſt lamentable, mournful tone cried out, *Wo, wo to* Jeruſalem: this he continued to do till the time of the ſiege, even for ſeven years together; and at laſt to this common ſaying of, *Wo to the city, the people, the temple,* &c. he added, *Wo likewiſe to myſelf;* and immediately a ſtone from the battlements fell down upon him, and killed him. *Joſephus Hiſt. Jews, lib.* vii.

II. I have ſpent ſome inquiry, ſaith Sir *Henry Wotton*, whether the Duke of *Buckingham* had any ominous preſagement before his end, wherein, though ancient and modern ſtories have been infected with much vanity, yet oftentimes things fall out of that kind, which may bear a ſober conſtruction, whereof I will glean two or three in the Duke's caſe.

Being to take his leave of the Biſhop of *Canterbury* (then of *London*) after courteſies of courſe had paſſed between

between them, *My Lord*, ſaith the Duke, *I know your Lordſhip hath worthily good acceſs to the King our ſovereign; let me pray you to put his Majeſty in mind to be good, as I noways diſtruſt, unto my poor wife and children*; at which words, or at his countenance in the delivery, or at both, the biſhop being ſomewhat troubled, took the liberty to aſk him, whether he had ever any ſecret abodement or preſage in his mind; No (ſaid the Duke) *but I think ſome adventure may kill me as well as another man.*

The very day before he was ſlain, feeling ſome indiſpoſition of body, the king was pleaſed to give him the honour of a viſit, and found him in his bed, where after much ſerious and private conference, the Duke at his Majeſty's departing, imbraced him in a very unuſual, and paſſionate manner, and in like ſort his friend the earl of *Holland*, as if his ſoul had divined he ſhould ſee them no more; which inſuſions toward fatal ends, have been obſerved by ſome authors of no light authority. On the very day of his death, the Counteſs of *Denbigh* his ſiſter, received a letter from him, whereunto all the while ſhe was writing her anſwer, ſhe bedewed the paper with her tears; and after a bitter paſſion, whereof ſhe could yield no reaſon, but that her deareſt brother was to be gone, ſhe fell down in a ſound; her ſaid letter ended thus, *I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment, but I hope the great God of heaven will bleſs you*; the day after his murder the biſhop of *Ely*, her devoted friend, who was thought the fitteſt preparer of her mind to receive ſuch a doleful accident, came to viſit her, but hearing ſhe was at reſt, he attended till ſhe ſhould awake of herſelf, which ſhe did with the affrightment of a dream; her brother ſeeming to paſs through a field with her in her coach, where hearing a ſudden ſhout of the people, and aſking the reaſon, it was anſwered, to have been for joy that the Duke of *Buckingham* was ſick; which natural impreſſion ſhe had ſcarce

related

related to her gentlewoman, before the biſhop was entered into her bed chamber for a choſen meſſenger of the duke's moſt ſudden death. *Wotton's Remains.*

III. The continuator of *Baker*'s chronicle, mentions ſeveral other preſages of this duke's untimely end; as that his picture fell down in the high commiſſion chamber, at *Lambeth*, on the ſame day that doctor *Lamb*, his great favourite, was ſlain in the city of *London* for a conjurer; alſo that the Lady *Davis*, who was reputed a great propheteſs, had in *June* foretold that the duke's fatal time would not come till *Auguſt*; and laſtly, that one Mr *Towerſon*, an officer of the cuſtomhouſe, was charged by a phantaſm, or ſpirit like the duke's father, to tell him, *That if he changed not his courſes, he would ſhortly become a great fairing to the city of London*, which afterward was thought accompliſhed by his death, which happened *Aug.* 23. 1628, and the day before *Bartholomew* fair, which was occaſioned by the treachery of *John Felton*, who waiting upon the Duke at *Portſmouth*, gave him with a back blow, a deep wound in his left ſide, which the duke himſelf pulling out, ſunk under the table in the room, and immediately expired; one thing in this enormous accident (ſaith Sir *Henry Wotton*) is, I muſt confeſs, to me beyond all wonder, as I received it from a gentleman of judicious, and diligent obſervation, and one whom the duke much favoured; that within the ſpace of not many minutes after the duke's fall, and removal of the body into the firſt room, there was not a living creature in either of the chambers near the body, no more than if it had lain in the ſands of *Ethiopia*, whereas commonly in ſuch caſes, you ſhall note every where a ſudden conflux of people to the place to hearken and ſee; but it ſeems the horror of the fact ſtupified all curioſity. *Reliquiæ Wottonianæ.*

IV. In the reign of King *Henry* VIII. there was one Mr *Graſham*, a merchant of *London*, who was ſailing homeward

homeward from *Palermo*, a city in *Sicily*, wherein was dwelling at that time one *Antonio*, ſirnamed *The Rich*, who had at one time two kingdoms mortgaged to him by the King of *Spain*: Mr *Greſham*, croſſed by contrary winds, was conſtrained to anchor under the lee of the iſland of *Strombulo*, where was a burning mountain: now about the mid-day, when for a certain ſpace the mountain uſed to forbear ſending forth flames; he with eight of the ſailors aſcended the mountain, approaching as near the vent as they durſt; where amongſt other noiſes, they heard a voice cry aloud, *Diſpatch, diſpatch, the rich* Antonio *is coming*; terrified herewith, they haſted their return, and the mountain preſently vomited out fire; and from ſo diſmal a place, they made all the haſte they could; but deſiring to know more of this matter (ſince the winds ſtill thwarted their courſe) they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he died about that very inſtant (ſo near as they could compute) when that voice was heard by them; Mr *Greſham* at his return into *England*, reported this to the king; and the mariners being called before him, confirmed the ſame on their oaths. This wrought ſo deep an impreſſion upon Mr *Greſham* that he gave over all merchandizing, and diſtributed his eſtate, partly to his kindred, and partly to good uſes, retaining only a competency for himſelf, and ſo ſpent the reſt of his days in a ſolitary devotion. *Sandie's Travels, lib.* 4.

V. It is a very memorable thing which (from the mouth of a very credible perſon, who ſaw it) *George Buchanan* relates concerning *James* the fourth king of *Scotland*, who intending to make a war with *England*, a certain old man, of a very venerable aſpect, and clad in a long blew garment, came to him at the church of St *Michael*'s at *Linlithgow*, while he was at his devotion, and leaning over the canon's ſeat where the king ſate, ſaid, *I am ſent unto thee, O king! to give thee warning that thou proceed not in the war thou art about, for*

if thou do, it will be thy ruin: and having ſo ſaid, he withdrew himſelf back among the multitude: the king after ſervice was ended, enquired earneſtly for him, but he could no where be found, neither could any of the ſtanders-by feel or perceive how, when, or where he paſſed from them, having as it were vaniſhed in their hands; but no warning could divert his deſtiny, which had not been deſtiny if it could have been diverted. His queen alſo had acquainted him with the viſions and affrightments of her ſleep, that her chains and armlets appeared to be turned into pearl; that ſhe had ſeen him fall from a great precipice; that ſhe had loſt one of her eyes: But he anſwered, *Theſe were but dreams ariſing from the many thoughts and cares of the day*; and therefore marched on and fought with the *Engliſh*, and was ſlain in *Flodden Field*, with a great number of his nobility, and common ſoldiers, upon *Sept.* 9. 1513. *Baker's Chronicle.*

VI. The Lord *Haſtings* was arreſted by *Richard* III. (called Crook-back) becauſe he would not join with him againſt the young king Edward V., and in making *Richard* king, who was already protector: and being charged with high treaſon, *Richard* wiſhed him to make haſte to be confeſſed, for he ſwore, by St. *Paul* (his uſual oath) *that he would not touch bread nor drink till his head was off*, whereupon he was led forth unto the green before the chapel within the *tower*, where his head was laid upon a log of timber, and there ſtruck off. In this man's death we may obſerve how inevitable the blows of deſtiny are, for the very night before his death, the Lord *Stanly* ſent a ſecret meſſenger to him at midnight, in all haſte, to acquaint him with a dream he had, in which he thought that a boar with his tuſhes ſo goared them both in the heads, that the blood ran about their ſhoulders; and becauſe *Richard* protector, gave the boar for his cognizance in his arms, the dream made ſo fearful an impreſſion upon his heart, that he was throughly reſolved to ſtay no longer, and had made his horſe

horſe ready, deſiring the Lord *Haſtings*, by all means, to go with him preſently, thereby to be out of the danger before day-light: but the Lord *Haſtings*, anſwered the meſſenger, *Good Lord! doth your maſter lean ſo much to ſuch trifles, to put ſuch faith in dreams, which either his own fear fancieth, or elſe do riſe in the nights reſt by reaſon of the days thoughts; go back therefore to thy maſter, and commend me to him, and pray him to be merry, and have no fear, for I aſſure him, I am as ſure of the man he thinketh of, as of mine own head:* The man he meant was one *Catesby*, who deceived him, and was himſelf the firſt mover to rid him out of the way; another warning he had the ſame morning in which he was beheaded, his horſe twice or thrice ſtumbled with him almoſt to falling, which though it often happen to ſuch to whom no miſchance is towards, yet hath it of old been obſerved to be many times a foregoing token of ſome great misfortune, *Baker's Chronicle.*

VII. There was an *Italian* called *David Riſio*, who had followed the ambaſſador of *Savoy* into *Scotland*, and in hope of bettering his fortune, gave himſelf to attend the Queen *Mary*, at firſt in the quality of a muſician, afterward growing into more favour, he was admitted to write her *French* letters, and in the end was preferred to be principal ſecretary of ſtate, had only the queen's ear, and governed all affairs at court: yea, to that exceſs of pride and arrogancy was he grown, that he would out-brave the king in his apparel, in his houſehold-furniture, in the number and ſorts of his horſes; and indeed in every thing elſe. This man had warning given him more than once by *Joh. Damiot* a *French* prieſt, who was thought to have ſome ſkill in magic, to do his buſineſs, and be gone, for that he could not make good his part, nor ſtand againſt them that oppoſed him, to whom he anſwered diſdainfully, *The* Scots *are given more to brag than fight.*

Some few days before his death, being warned by

the ſame prieſt, to take heed of the baſtard, he replied, *That whilſt he lived he ſhould not have credit nor power enough in* Scotland *to do him hurt*; for he thought the Earl of *Murray* to be the man of whom he was adverti ſed to take heed; but being found one day in the queen's bed-chamber, the firſt ſtroke was given him by *George Douglas*, baſe ſon to the Earl of *Angus*, after whom every man inflicted his wound till he was diſpatched, this was in the year 1565. *Spotſwood's hiſt. of Scotland.*

VIII. Dr *Heylin* in the life of *William Laud*, Archbiſhop of *Canterbury*, mentions theſe as the ſtrange preſages of his fall and death. On *Friday* night the 27th of *December* 1639, there happened ſuch a violent tempeſt, that many of the boats which were drawn to land at *Lambeth*, were daſhed one againſt another, and broke to pieces, the ſhafts of two chimneys were blown down upon the roof of his chamber, and beat down both the lead and rafters upon his bed, in which ruin he muſt needs have periſhed, if the roughneſs of the water had not forced him to keep his chamber at *Whitehall*. The ſame night at *Croydon*, a retiring place belonging to the Archbiſhop of *Canterbury*, one of the pinnacles fell from the ſteeple, beating down the head and roof of the church above twenty foot ſquare. The ſame night too at the cathedral church in *Canterbury*, one of the pinnacles upon the Belfry tower, which carried a vane with this archbiſhop's arms upon it, was violently ſtruck down (but carried a great diſtance from the ſteeple) and fell upon the roof of the cloiſter, under which the arms of the archbiſhop's ſee itſelf were engraven in ſtone; which arms being broken in pieces by the former, gave occaſion to one that loved him not, to collect this inference, *That the arms of the preſent Archbiſhop of* Canterbury, *breaking down the arms of the ſee of* Canterbury, *not only preſaged his own fall, but the ruin of the metropolitical dignity by the weight thereof.* But of theſe he took not ſo much notice as he did of an accident

accident which happened on St *Simon* and *Jude*'s eve, not above a week before the beginning of the long parliament 1640, which drew him to his fatal ruin: on which day going to his upper ſtudy, to ſend ſome manuſcripts to *Oxford*, he found his picture (which was at full length, and taken as near the life, as the pencil could expreſs it) to be fallen on the floor, and lying flat on its face, the ſtring being broke by which it was hanged againſt the wall; at the ſight whereof he took ſuch a ſudden apprehenſion, that he began to fear it as an omen of that ruin which was coming toward him, and which every day began to be threatened to him as the parliament grew nearer and nearer to conſult about it: theſe things occaſioned him to look back on a former misfortune which chanced *September* 19. 1633, being the very day of his tranſlation to the ſee of *Canterbury*, when the ferry-boat tranſporting his coach and horſes, with many of his ſervants in it, ſunk to the bottom of the *Thames*, *Heylin's life*, *Abp. Laud.*

IX. *Duncan* King of *Scots*, had two principal men, whom he imployed in all matters of importance called *Mackbeth* and *Banquo;* theſe two travelling together through a forreſt, were met by three witches, or wizards, as the *Scots* call them, whereof the firſt witch making obeiſance to *Mackbeth*, ſaluted him by the name of *Thane*, or Earl of *Glammis*, the ſecond witch ſaluted him *Thane* or Earl of *Cauder*, the third ſaluted him King of *Scotland*. This is unequal dealing ſaid *Banquo*, to give my friend *Macbeth* all the honours, and none to me; to which one of the witches anſwered, *That he indeed ſhould not be king, but out of his loins ſhould come a race of kings that ſhould over-rule the Scots*; and having thus ſaid, they all vaniſhed; upon their arrival at court, *Mackbeth* was immediately created Earl of *Glammis*, and not long after ſome new ſervice requiring ſome new recompence, he was honoured with the title of Earl of *Cauder*; ſeeing then how happily the prediction of the three wizards fell out in the

two former, he reſolved not to be wanting to himſelf in fulfilling the third; he therefore firſt killed the king, and after by reaſon of his command among the ſoldiers, he ſucceeded in his throne. Being ſcarce warm in his ſeat, he called to mind the prediction given to his companion *Banquo*, whom hereupon ſuſpecting as his ſupplanter, he cauſed to be killed, together with his whole poſterity, only *Fleance*, one of his ſons eſcaped with much difficulty into *Wales*, *Mackbeth* thus freed, as he thought of all fear of *Banquo*, and his iſſue, he built *Dunſinan* caſtle, and made it his ordinary reſidence; afterwards, on ſome new fears, conſulting with his wizards, concerning his future ſtate, he was told by one of them, *That he ſhould never be overcome till* Bernane Wood (which was ſome miles diſtant) *came to* Dunſinan *caſtle*; and by another, *That he ſhould never be ſlain by any man that was born of a woman*: ſecure then, as he thought, from all future dangers he gave himſelf up to all manner of debauchery, laſciviouſneſs, and cruelty for the ſpace of eighteen years, for ſo long he tyrannized over *Scotland*; but having then made up the meaſure of his iniquities, *Mackduff*, the governor of *Fife*, with ſome other good patriots of their country, met privately one evening at *Bernane* wood, and taking every one of them a bough in his hand, the better to keep them from diſcovery, they marched early in the morning toward *Dunſinan* caſtle, which they took by ſtorm; *Mackbeth* eſcaping, was purſued by *Mackduff*, who having overtaken him, urged him to the combate, to whom the tyrant half in ſcorn returned anſwer, *That he in vain attempted to kill him, it being his deſtiny never to be ſlain by any man that was born of a woman. Now then*, ſaid *Mackduff*, *is thy fatal end drawing faſt upon thee, for I was never born of a woman, but violently cut out of my mother's belly*; which ſo daunted the tyrant (though otherwiſe a valiant man) that he was eaſily ſlain. In the mean time *Fleance* ſo proſpered in *Wales*, that he gained the affection of the

prince's

prince's daughter of the country, and by her had a ſon called *Walter*, who flying out of *Wales*, returned into *Scotland*, where his deſcent being known, he was reſtored to the honours, and lands of his houſe, and preferred to be ſteward to the houſe of *Edgar* (the ſon of *Malcolm* the third, ſirnamed *Conmer*) king of *Scotland*, the name of *Stewart* growing hence hereditary unto his poſterity; from this *Walter* deſcended that *Robert Stewart*, who ſucceeded *David Bruce* in the kingdom of *Scotland*, the progenitor of nine kings of the name of *Stwart*, which have reigned ſucceſſively in that kingdom. *Heylin's Coſmography*, p. 336.

X. The duke of *Biron*, a great peer of *France*, when he was only baron of *Biron*, being in ſome trouble, by reaſon of the death of the Lord *Cerency*, and others ſlain in a quarrel, is ſaid to have gone diſguiſed like a carrier of letters to one *La Broſſe*, a great mathematician, who was held to be ſkilful in nativities, to whom he ſhewed his nativty drawn by ſome other, and pretended it was not his, but a gentleman's whom he ſerved, and that he deſired to know what end that man ſhould have: *La Broſſe* having rectified this figure, ſaid to him, That he was of a good houſe, and no older than you are, ſaid he to the Baron, aſking him if it were his; the Baron anſwered, *I will not tell you, but pray let me know what his life, and means, and end ſhall be?* The old man who was then in a little garret, which ſerved him for a ſtudy, ſaid unto him, *My ſon, I ſee that he whoſe nativity this is ſhall come to great honour by his induſtry and military valour, and may be a king, but that there is a* caput argol *which hinders it: and what is that*, ſaid the Baron: *Aſk me not*, ſaid *La Broſſe, what it is: I muſt know it*, replied he: in the end he anſwered, *My ſon it is this, that he will commit ſuch things, as will make him loſe his head*: whereupon the Baron beat him cruelly; and leaving him half dead, went down, and carried the key of the garret door with him, as he bragged afterward. *Biron* had

had conference likewiſe with one *Cæſar*, who was a magician at *Paris*, who told him, *That only a back-blow of a* Burgonian, *would hinder him from being king*: he remembred this prediction, being a priſoner in the *Baſtile*, and intreated one that went to viſit him, to enquire if the hangman of *Paris* was a *Burgonian*; and having found it ſo, he ſaid, *I am a dead man*; and ſoon after he was beheaded for his conſpiring againſt the king. *De Serre's hiſt. France*, p. 1051.

XI. In the year 1279, there lived in *Scotland* one *Thomas Lermouth*, a man very much admired, he may juſtly be wondered at, for foretelling ſo many ages before, the union of *England* and *Scotland*, in the ninth degree of the *Bruce*'s blood, with the ſucceſſion of *Bruce* himſelf to the crown, being yet a child, and many other things, which the event hath made good; the day before the death of *Alexander*, he told the Earl of *March*, that before the next day at noon, ſuch a tempeſt ſhould blow, as *Scotland* had not felt many years before: the next morning proving a clear day, the Earl challenged *Thomas* as an impoſtor, he replied, *That noon was not yet paſt*; about which time a poſt came to inform the Earl of the King's ſudden death; and then ſaid *Thomas*, *This is the tempeſt I foretold, and ſo it ſhall prove to Scotland*, as indeed it did. *Spatſwood's hiſt. of Scotland.*

XII. Two gentlemen who were intimate acquaintance, travelled together to the city of *Megara*, where when they were arrived, one went to lodge with a friend of his, and the other betakes himſelf to an inn; he that was at his friend's houſe, ſaw in his ſleep his companion beſeeching him *to aſſiſt him, for he was ſet upon by his hoſt, and that by his ſpeedy coming to him, he might deliver him from a very imminent danger*: Being awakened with what he had ſeen, he leaps from his bed, and intends to go to the inn, but by an unhappy fate he deſiſted from his compaſſionate purpoſe, and believing

that

that his dream had nothing in it, he returns both to his bed and ſleep; when the ſame perſon appears to him the ſecond time all bloody, and requeſted him earneſtly, *That ſeeing he had neglected him as to the preſervation of his life, yet at leaſt he would not be wanting to him in the revenge of his death*; declaring, *That he was murdered by his hoſt; and that at this very time he was carried out in a cart toward the gate of the city, covered over with dung:* The man overcome with theſe intreaties of his friend, immediately runs out to the gate, where he finds the cart he had ſeen in his dream, which he ſeizes; and ſearching it, finds there the body of his friend, and drags the inn-keeper to his deſerved puniſhment. Dr. *More's Immortality of the ſoul.*

XIII. Mr. *Moriſon*, an *Engliſh* gentleman, in his travels, gives this relation: Whilſt I lived at *Prague*, and had ſate up very late one night drinking at a feaſt, early in the morning, the ſun-beams glancing in my face, as I lay in my bed, I dreamed that a ſhadow paſſing by me, told me, *That my father was dead*; at which awaking, all in a ſweat, and affected with this dream, I aroſe, and wrote the day and hour, and all circumſtances thereof in a paper book, which book, with many other things, I put into a barrel, and ſent it from *Prague* to *Stade*, thence to be conveyed into *England*. And now being at *Ninemburgh*, a merchant of a noble family, well acquainted with me and my relations, arrived there, who told me, That my father died ſome months paſt: I deſign not to write any lies, but that which I write is as true as ſtrange. When I returned into *England* about four years after, I would not open the barrel I ſent from *Prague*, nor look into the paper book, in which I had written this dream, till I had called my ſiſters, and ſome other friends to be witneſſes, where myſelf and they were aſtoniſhed to ſee my written dream anſwer the very day of my father's death. *Moriſon's Travels*, p. 1.

XIV.

XIV. The night before *Henry* II. King of *France* was ſlain, Queen *Margaret* his wife dreamed, *That ſhe ſaw her husband's eye put out.* There were juſts and turnaments at that time, into which the Queen beſought her huſband not to enter, becauſe of her dream, but he was reſolved, and there did great things. When all was almoſt now done, he would needs run at tilt with a knight, who refuſed him; his name was *Montgomery:* But the king was bent upon it; whereupon they broke their launces to pieces in the encounter, and a ſpliner of one of them ſtruck the king ſo full in the eye, that he thereby received his deadly wound. It is obſerved of this king, that one *Ann du Bourg*, a noble counſellor, and a man of ſingular underſtanding and knowledge, making a ſpeech before him, a little before his death, in defence of the Proteſtant religion, and againſt perſecuting the profeſſors thereof, he therein *rendered thanks to Almighty God for moving the king's heart to be preſent at the deciſion of ſo weighty a cauſe as that of religion was, and humbly entreated him to conſider thereof; it being the cauſe of Chriſt himſelf, which of good right ought to be maintained of princes*, &c. But the king, inſtead of hearkning to his good advice, was ſo far incenſed againſt him, that he cauſed him to be apprehended by the Count of *Montgomery*, conſtable of *France*, and to be carried to priſon, proteſting to him in theſe words, *Theſe eyes of mine ſhall ſee thee burnt*; and preſently after he ſent a commiſſion to the judges to make his proceſs. In the mean time great feaſts were preparing in the court for joy of the marriages that ſhould be of the king's daughter and ſiſter: the day whereof being come, the king imployed all the morning in examining the preſident, and other counſellors of the parliament againſt *Du Bourg* (and other of his companions who were charged with the ſame doctrines) intending to glut his eyes in ſeeing his execution, but that very afternoon he received that fatal blow in his right eye, which ſo pierced his head, that his brains were periſhed; which wound, de-

deſpiſing all means of cure, killed him within eleven days, whereby his hope of ſeeing *Du Bourg* burned, was fruſtrated. *Clark's Martyrology*, p. 231.

XV. There was one that dreamed that he was bitten to death by a lion of marble, that was ſet at the entrance of the temple; and being the next morning to go to that temple, and beholding the marble ſtatue of the lion, he jeſtingly told his dream to thoſe that went with him; and putting his hand into the lion's mouth, he ſaid laughing, *Bite now, my valiant enemy, and if thou canſt, kill me*: He had ſcarce ſpoke the words, when he was ſtung to death with a ſcorpion that there lay hid, and thereby unexpectedly found the truth of his dream.

XVI. *Creſcentius* the Pope's legate at the council of *Trent* 1552, was buſy writing letters to the Pope, till it was late in the night; whence ariſing to refreſh himſelf, he ſaw a black dog, of a vaſt bigneſs, flaming eyes, and ears which hung down almoſt to the ground, enter the room, which came directly toward him, and laid himſelf down under the table: frighted at the ſight, he called his ſervants in the antichamber, and commanded them to look for the dog, but they could find none. The Cardinal hereupon fell melancholy, and afterwards ſick, dying in a ſhort time at *Verona*, crying out on his death-bed, *Drive away the dog that leaps upon the bed. Wanly's Hiſt. Man.*

XVII. In the year 1154, *Frederick Ænobardus* being Emperor of *Germany*, *Henry* Archbiſhop of *Mentz*, a pious and peaceable man, but not able to endure the diſſolute manners of the clergy under him, determined to ſubject them to ſharp cenſure: but while he thought of this, he himſelf was by them before-hand accuſed to Pope *Eugenius* IV. The Archbiſhop ſent *Arnoldus* his chamberlain to *Rome*, to make proof of his innocency; but the traitor deſerted his lord, and inſtead of de-

defending him, traduced him there himſelf. The Pope ſent two cardinals as his legates to *Mentz*, to determine the cauſe; who being bribed by the canons, and *Arnoldus*, deprived *Henry* of his biſhoprick, with great ſcorn and ignomininy, and ſubſtituted *Arnoldus* in his ſtead. *Henry* bore all patiently, without appealing to the Pope, which he knew would be to no purpoſe; but openly declared, *That from their unjuſt judgment he made appeal to Chriſt the juſt Judge; there*, ſaid he, *will I put in my anſwer, and thither I cite you.* The cardinals jeſtingly replied, *When thou art gone before us, we will follow thee.* About a year and an half after, the Archbiſhop died; upon the hearing of his death, both the cardinals ſaid, *Lo, he is gone before, and we ſhall follow after*: But their jeſt proved in earneſt; for both of them died in one and the ſame day; one in an houſe of office, and the other gnawing off his own fingers in the madneſs of his diſtemper. *Arnoldus* likewiſe, who was acceſſory hereunto, was aſſaulted in a monaſtery, butchered, and his carcaſs thrown into the town-ditch. *Chetwind's Hiſt. Collect.* part I. p. 21.

XVIII. One *Philibert Hamlin*, a Popiſh prieſt in *France*, was, in the year 1557, converted to the Proteſtant religion, and thereupon went to *Geneva*, where he exerciſed the art of printing, and publiſhed many books: after which he was made a miniſter of the reformed religion, and preached with good ſucceſs at the town of *Alenart*, and other places: At laſt he, with his hoſt, a prieſt whom he had inſtructed in the Proteſtant profeſſion, were apprehended, and caſt into priſon at *Burdeaux*; and whilſt they lay there, in came a prieſt with all his accoutrements, to ſay maſs: but *Philibert*, inflamed with zeal againſt ſuch ridiculous foppe-ries, went and pluckt the garments from his back, and overthrew the chalice and candleſticks, ſaying, *Is it not enough for you to blaſpheme God in the churches, but you muſt alſo pollute the priſon with your idolatry.* The jaylor

jaylor ſeeing this, fell upon him, and beat him with his ſtaff, and alſo removed him into a dungeon, loading him with irons, which made his legs to ſwell, where he lay eight days. The prieſt, his hoſt, terrified with the priſon, and fear of death, renounced his profeſſion, and was ſet at liberty; whereupon Philibert ſaid to him, *O unhappy, and more than miſerable man! is it poſſible that you ſhould be ſo fooliſh, as that to ſave your life a few days, you ſhould ſo ſtart away from and deny the truth! Know you therefore, that although you have hereby avoided the corporal fire, yet your life ſhall be never the longer; for you ſhall die before me; and yet ſhall not have the honour to die for the cauſe of God; and you ſhall be an example to all apoſtates.* Having ended his ſpeech, and the prieſt going out of priſon, he was preſently ſlain by two gentlemen, who formerly had a quarrel againſt him: *Philibert* hearing of it, proteſted ſeriouſly, *that he knew of no ſuch thing before; but ſpoke as it pleaſed God to guide his tongue: Philibert* being condemned, and carried to execution, they endeavoured to drown his voice, by ſounding of trumpets; and ſo, in the midſt of the flames, praying and exhorting the people to conſtancy in the truth, he rendered up his ſoul unto God. *Clark's Mart.* p. 228.

XIX. When by the council and perſuaſion of Philip, the fair king of *France*, Pope *Clement* Vth had condemned the whole order of the knights templars, and, in divers places, had put many of them to death: At laſt, there was a *Neopolitan* knight brought to ſuffer in like manner, who eſpying the Pope and the king of *France* looking out at a window, he with a loud voice ſpake to them as followeth: *Clement, thou cruel tyrant, ſeeing there is none now left among mortals unto whom I may make my appeal, as to that grievous death whereunto thou haſt moſt unjuſtly condemned me, I do therefore appeal unto the juſt Judge, Chriſt our Redeemer, unto whoſe tribunal I cite thee, together with* King Philip, *that you both may make your appearance*

there within a year and day, where I will then open and defend my cauſe. Pope *Clement* died within the time, and King *Philip* ſoon after him, in 1214. *Lipſius Mon. l.* 2.

XX. A maſter of the *Teutonick* order, whoſe name (ſaith my author) I forbear to mention, propoſed a match between a young merchant, and a woman of a doubtful fame in reſpect of her chaſtity; the young man refuſed the overture; and the rather, becauſe he that perſuaded the marriage, was ſuppoſed to be no hater of the woman. The maſter reſented this refuſal ſo ill, that he determined the life of the refuſer ſhould pay for it. He therefore contrived that the young man ſhould be accuſed of theft; and being condemned, he commanded he ſhould be hanged. Prayers and tears were of no avail; and therefore the innocent had recourſe to the ſafeſt ſanctuary of innocency: and as he was led to execution, ſaid with a loud voice, *I ſuffer unjuſtly: and therefore appeal to the ſupreme Lord of life and death, to whom he that hath ſo unjuſtly condemned me, ſhall render an account thirteen days after this very day.* The maſter ſcoffed at this; but, upon that very ſame thirteenth day, being taken with a ſudden ſickneſs, he cried out, *Miſerable man that I am, behold I muſt die, and this day muſt I appear before the all-ſeeing Judge:* and ſo died preſently after. *Wanly hiſt. Man.*

XXI. A poor labourer at *Calice*, who had been an hearer of Mr. *Adam Damlip* (a famous Proteſtant preacher at *Calice*, when it was in hands of the *Engliſh*) ſaid among ſome company, *That he would never believe the prieſt could make the Lord's body at his pleaſure.* Whereupon he was accuſed, and condemned by one *Harvie*, a commiſſary there, who alſo, with opprobrious and abuſive words, railed upon him, called him *Heretick*; and ſaying, *He ſhould die a vile death.* The poor man anſwered, *That he was no heretick; but one that*

that held the true faith of Chriſt; and whereas thou ſayeſt (ſaid he) *that I ſhall die a vile death, thou thyſelf ſhalt die a vile death, and that ſhortly.* The poor man was burnt; and *Harvie*, within half an year after was hanged, drawn, and quartered for treaſon. *Clark's Martyr.* p. 427.

XXII. In *Sweden*, *Johannes Turſo* gave ſentence upon a certain man, that he ſhould loſe his head; who, when all other defence was denied him, he fell down on his knees, and with great earneſtneſs ſpake as followeth, *Behold I die unjuſtly, and I cite thee, unjuſt judge, to God's tribunal, there to anſwer for my head within this hour*: Theſe were looked upon as frivolous words, but ſcarce was the man beheaded by the executioner, when the judge himſelf fell down dead from his horſe. *Delrio. Diſquiſit. l.* 4.

XXIII. *Otho* the firſt emperor of *Rome*, being freely reprehended by his ſon *William*, who was then biſhop of *Mentz*, for his marriage with *Adelaida*, the emperor was ſo offended, that he ſent his ſon to priſon; whereupon the biſhop cited his father *Otho* to the tribunal of Chriſt; *And* (ſaith he) *upon* Whitſunday *both of us ſhall appear before the Lord Chriſt, where by divine judgment it ſhall appear who hath tranſgreſſed the limits of his duty.* In purſuance of this appeal, the emperor *Otho* died upon *Whitſunday* ſuddenly in *Saxony*, his ſon the biſhop deceaſing ſome ſhort time before. *Drex. Oper.*

XXIV. *Rodolphus*, duke of *Auſtria*, being grievouſly offended with a certain knight, cauſed him to be apprehended; and being bound hand and foot, and thruſt into a ſack to be thrown into the river: the knight being in the ſack, and it as yet not ſown up, eſpying the duke looking out at a window (where he ſtood to behold that ſpectacle) cried out to him with a loud voice, Duke Rodolph, *I ſummon thee to appear at the dreadful*

tribunal of Almighty God, within the compaſs of one year, there to ſhew cauſe wherefore thou haſt undeſervedly put me to this bitter and unworthy death. The duke received this ſummons with laughter, and unappalled and unconcerned, made anſwer: *Well go thou before, and I will then preſent myſelf.* The year being almoſt ſpent, the duke fell into a light fever, and remembring the appeal, ſaid to the ſtanders by, *The time of my death does now approach, and I muſt go to judgment*; and ſo it happened, for he died ſoon after. *Dinoth. lib.* 8.

XXV. *Ferdinand*, the fourth king of *Spain*, was a great man, both in peace and war, but ſomewhat raſh and rigid in pronouncing judgment, ſo that he ſeemed to incline to cruelty. About the year 1312 he commanded two brothers, *Peter* and *John*, of the noble family of *Carvialii*, to be thrown headlong from an high tower, as being ſuſpected guilty of the death of *Benavidius*, a noble perſon of the firſt rank; and tho' they with great conſtancy denied they were guilty of any ſuch crime; yet it was to ſmall purpoſe: when therefore they perceived that the king's ear was ſhut againſt them, they openly cried out they died innocently; and ſince they found the king had no regard to any plea, or defence they could make, they did appeal to the divine tribunal: and turning themſelves to the king, bade him *remember to make his appearance there within the ſpace of thirty days at the fartheſt. Ferdinand* at that time made no reckoning of their words; but upon the thirtieth day after, his ſervants ſuppoſing he was aſleep, found him dead, in his bed, in the flower of his age, for he was but twenty-four years, and nine months old. *Wanly's Hiſt. Man.*

XXVI. *Lambertus Schaſnaburgenſis*, an excellent writer as moſt in theſe times, tells, that *Burchardus* biſhop of *Halberſtadt*, in the year 1059, had an unjuſt controverſy with the abbot of *Helverdenſe*, about ſome lands

ſands in *Saxony*, which the biſhop by force, and without law, ſought to make his own: it was to ſmall purpoſe to make any reſiſtance againſt ſo powerful an adverſary: but the injured abbot ſome few days before his death ſent to *Frederick* Count *Palatine*, and intreated him to bear theſe his laſt words to the Prelate, *That being too weak to contend (though the law was on his ſide) he gave place, and was alſo departing this life, but that God would be the Judge, unto whom he made his appeal; that therefore both of them ſhould prepare to order their cauſe before his tribunal, where favour and power ſet aſide, only juſtice ſhould prevail.* In a ſhort time the abbot died of a fever, and not long after him the biſhop alſo: for as he was one time mounting his horſe, he fell down, as one ſtricken with a thunderbolt; and his laſt words were, *That he was hurried away to the judgment-ſeat of God, there to be judged.* Delrio. Diſquiſit. lib. 4.

XXVII. *Francis* duke of *Britanny*, caſt his brother *Ægidius* into priſon, who was one of his council, and falſly accuſed him of treaſon; where, when *Ægidius* was almoſt famiſhed, perceiving that his fatal hour approached, he eſpied a Franciſcan out of the window of the priſon, and calling him to confer with him; he made him promiſe, *That he would tell his brother, that within fourteen days he ſhould ſtand before the judgment ſeat of God.* The Franciſcan having found out the duke in the confines of *Normandy*, where he then was, told him of his brother's death; and of his appeal to the high tribunal of God. The duke, terrified with this meſſage, immediately grew ill, and his diſtemper increaſing, he expired upon the very day appointed. *Drexelius Oper.*

XXVIII. The *Genoeſe* ſent out their gallies againſt the pirates, and in the way took a ſmall ſhip of *Sicily*, together with the maſter of it; whom in contempt of the *Sicilians*, they hanged up: the poor man pleaded

he ſuffered unjuſtly, ſince he had never done any the leaſt injury to them: but perceiving all his plaints to be in vain, he appealed unto God for juſtice, and cited the admiral of the *Genoeſe* to make his appearance at his bar within ſix months; within which time he that was thus cited, died. *Wanly's Hiſt. Man.*

XXIX. Mr. *Patrick Hamilton*, of an ancient and honourable family in *Scotland*, left his own country, and went into *Germany*, where he became acquainted with thoſe famous men, *Martin Luther*, and *Philip Melancthon*, then at the famous univerſity of *Wittenburg*, from thence he went to the univerſity of *Marpurg*, which was then newly erected; where he was intimate with other learned men; and by reaſon of his learning, and integrity of life, he was had in the admiration of many: however he could not reſt till he returned into his own country, where the doctrine of the reformation began then to break forth, as well in public as in private; which ſo diſturbed the Popiſh clergy, that *James Beaton*, archbiſhop of *St. Andrews*, ſent for Mr. *Patrick Hamilton* to *St. Andrews*; where after divers days conference he had his freedom and liberty; the biſhop ſeeming to approve his doctrine; acknowledging that in many things there needed a reformation in the Church; but withal fearing that their kingdom of darkneſs ſhould be endamaged, they perſuaded the king, who was then young, and much led by them, to go on pilgrimage to *St. Dotheſs* in *Roſs*, that ſo by reaſon of his abſence no application might be made to him for the ſaving the life of this innocent gentleman; who, not ſuſpecting their malice, remained like a lamb among wolves. The king being gone, one night Mr. *Hamilton* was ſeized upon by the biſhop's officers, and carried to the caſtle, and the next day was brought forth into judgment, and condemned to be burnt, upon ſeveral articles about pilgrimages, purgatory, prayers to ſaints, *&c.* After dinner the fire was prepared, and being tied to the ſtake, he cried out with a loud voice,

Lord

Lord Jeſus receive my ſpirit; how long ſhall darkneſs overwhelm this realm; and how long wilt thou ſuffer the tyranny of theſe men? The fire was ſlow, and therefore put him to the greater torment; but that which moſt troubled him, was the clamour of ſome wicked men, ſet on by the friars, who continually cried, *Turn thou heretick, call upon our Lady*; *ſay*, Salve Regina, *&c.* To whom he anſwered, *Depart from me, and trouble me not, thou meſſenger of Satan*: And ſpeaking to one *Alexander Campbell*, a frier, with whom he had conferred about matters of religion, and who had informed againſt him, and was now the ringleader who roared againſt him to recant. Mr. *Patrick* with great vehemency ſaid to him, *Wicked man, thou knoweſt the contrary, and haſt confeſſed the contrary to me*; *I appeal thee before the tribunal of Jeſus Chriſt.* After which words he reſigned up his ſpirit unto God, in the year 1527. *Campbell* was troubled at theſe words, and from that very day was never in his right mind, but ſoon after died mad. *Clark's Martyr.*

Thus, *Though the fool hath ſaid in his heart there is no God*, and becauſe juſtice is not preſently inflicted upon ſinners, men harden themſelves in rebellion, and wickedneſs againſt heaven, yet we find that many times *The Lord is known by the judgment which he executeth* upon impenitent, unjuſt, and profligate wretches, as by the foregoing examples doth ſufficiently appear.

CHAP. IV.

The wicked Lives, and woful Deaths of ſeveral Popes; and likewiſe of Apoſtates, and deſperate Perſecutors.

AFter the biſhops of *Rome* had taſted the ſweetneſs of power, wealth and proſperity, they at once loſt

loſt their humility and purity of religion, and aſſumed politic and tyrannical principles, laying aſide the ſword of the Spirit, and defiling their hands in the blood of emperors, kings, princes, and all ſorts of people; and hereby apoſtatizing from Chriſtianity. The popes their ſucceſſors wallowed in all kinds of wickedneſs, as uſurpation, Sodomy, conjuration, and all manner of oppreſſions, and thereby, from being poor perſecuted biſhops, they became perſecutors of others: but divine juſtice hath oftentimes inflicted ſevere vengeance both upon them and their inſtruments; ſince apoſtacy is thought to be the ſin againſt the Holy Ghoſt, the apoſtle ſays, *It is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again to repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame*, Heb. vi. 4, 5, 6. Therefore God hath not left himſelf without witneſs againſt them, but hath made them examples of his ſeverity in this world, as the following inſtances p ainly demonſtrates, both as to wicked popes, apoſtates and perſecutors.

I. Pope *John* XIII. was accuſed of witchcraft, and uſing magick, and was given to all manner of debauchery, perjury, and villany; he diſmembered divers of his cardinals for taking part with *Otho* againſt him, plucking out the eyes of ſome, cutting off the hands, and gelding others: he made deacons in his ſtables among his horſes, and for money made boys biſhops; deflowered *Reynora* a widow, his father's concubine, and *Anna* another, with her niece; put out the eyes of his ghoſtly father *Benedict*, brake windows in the night, ſet houſes on fire, drank an health to the devil, would ſay maſs, and not communicate; for which, and other intolerable rogueries, he was depoſed by *Otho* in a council, and *Leo* VIII. put into his place; but his whores

and

and other friends (as ſoon as *Otho* had turned his back) ſoon got him in again; from this gallant, our St. *Dunſtan*, with a round ſum of money, purchaſed a prohibition of prieſts marriages; which cauſed no ſmall diſturbance in *England* at that time; at laſt being taken in the act of adultery, with a reſolute man's wife, he received ſuch a deadly gaſh from the huſband, as in eight days ſent him packing into another world. *Prideaux Introd.*

II. Pope *Alexander* VI. was a cruel tyrant, and a ſcourge of God to all *Italy*, and plagued eſpecially that corrupt college of cardinals, who had choſen him, not for his virtues, but for the heaps of gold which he had diſtributed among them; he was void of ſincerity, faith, truth or religion, unquenchably covetous, unreaſonably ambitious, and more than barbarouſly cruel; and had a burning deſire to advance his baſtards, whereof he had many: he ſet benefices and promotions to ſale: he poiſoned *John Michael*, cardinal of *Venice*, that he might obtain his gold and treaſures: in magick he was very learned, and therefore very wicked: he poiſoned his own father; and likewiſe *Zemes*, brother to the Great Turk (being hired thereto for two hundred ducats) after that he had ſworn to him that he would ſecure him. He procured aid of the Turk againſt the *French* king: he cauſed the tongue and hands of *Anthony Manrivil*, a learned and wiſe man, to be cut off, for making an oration in reproof of his wickedneſs: in adulteries he was moſt filthy and abominable, and committed inceſt with his own daughter *Lucretia*, the wife to three princes, upon whom theſe verſes are extant.

Hic jacet in tumulo Lucretia nomine, ſed re
Thais, Alexandri filia, ſponſa, nurus.
Ergone te ſemper rapiet Lucretia Sextus?
Heu fatum dici nominis hic! Pater eſt,
Sextus Tarquinius, Sextus Nero, Sextus & iſte,
Semper ſub Sextis perdita Roma fuit.

Lu-

Lucrece by name here lies, but *Thais* in life,
Pope *Alexander*'s child, ſpouſe, and ſon's wife,
And muſt a *Sextus Lucrece* always raviſh?
Curſt name; but here's a father that's moſt knaviſh.
Tarquinius, *Nero*, this a *Sextus* too,
Sextus was ever born *Rome* to undo.

This pope never attempted any thing, but he firſt conſulted the devil, to whom he gave himſelf, and who at length fetched him, for being accuſtomed to poiſon any whom he diſliked; he had prepared ſome poiſoned wine to diſpatch ſome of his cardinals, which his butler, through a miſtake, put into his own hand; and he drinking it off, with horrible cries and groans, immediately died. His ſon, *Ceſar Borgia*, as murdering a villain as himſelf, drinking of it likewiſe, whereby he fell into a ſharp and dangerous diſeaſe. *Sympſon's hiſt. church.*

III. *Sylveſter* II. was a *French* man born, and bred up a conjuring friar, in the abbey of *Floriack*, where necromancy, at that time, was held an eminent piece of learning; to perfect his ſkill that way, he goes to a *Saracens* in *Sevil*, and couzens him of his chief conjuring book, by being inward with the magicians daughter; then he contracts with the devil to be wholly his, upon condition he would conduct him back to *France*, and fit him with promotions in order to his advancement to the popedom: upon his return to *France* he became admirable for his deep learning, and (amongſt others of great ſtate) had ſeveral ſcholars in the black art; by the help of whom and his other arts, he became firſt biſhop of *Rheims*, then archbiſhop of *Ravenna*, and thence to be pope; in which ſeat he concealed, yet always privately practiſed his deviliſh myſtery, having in ſecret a brazen head, which he conſulted inſtead of a *Delphick* oracle; conſulting with whom on a time when he ſhould die, anſwer was given him, he ſhould live till he ſaid maſs in *Jeruſalem*; this made

him

him confident of a long continuance of life, but he was couzened by the devil's equivocation, though he dreamed of immortality, and that he ſhould never die. But it happened on a time, that as he was ſaying maſs at *Rome* in a temple called St. *Groſs*, otherwiſe *Jeruſalem* (which was the place aſſigned him to die in, and not *Jeruſalem* in *Paleſtine*, as he imagined) he heard a great noiſe of devils, who came to fetch him away even in the very time of maſs: he being very much terrified and tormented therewith, is ſaid to have repented, and, in token thereof, to have requeſted that his hands, tongue, and ſecret members might be cut off, wherewith he had offended God, and his body to be cut in four pieces, and laid on a cart, and the beaſts to draw it whither they would; which being accordingly performed, they, of their own accord, drew him to the *Latern* church; and, as ſome authors write, the body was immediately carried out of the church by the devil. *Beard's theatre.*

IV. *Gregory* VII. without any election of emperor or clergy, but only by his own intruſion, got into the chair, having poiſoned ſix or ſeven popes before he could get the popedom himſelf: he had a trick to ſhake out ſparks of fire from his ſleeve, and by ſome other ways brought it about, that the voice of the people was, *Peter the apoſtle hath made choice of* Hildebrand *to be pope*, which was his own name before he changed it to *Gregory*. He ſet himſelf with all his might againſt the Emperor *Henry* IV. and had plotted his death; ſo that when he went to prayers at *St. Maries* in *Aventine* hill, a villain was ſet with a ſtone to roll down from the roof to beat out the emperor's brains; but it fell out to the ruin and quaſhing of the executioner, who fell down, and was killed therewith. He threw the ſacrament into the fire, becauſe it did not anſwer his demands (as the heathen gods did) concerning his ſucceſs againſt the emperor, whom he excommunicated; and ſent a crown to *Rodolphus* duke of *Suevia*, with this verſe upon it:

Petra

Petra dedit Petro, Petrus diadema Rodolpho.

That crown the Rock did give to Peter,
Peter *on* Ralph *beſtows in metre.*

This crown was ſent to cauſe *Rodolphus* to rebel againſt his maſter, wherein he received an utter defeat, and died miſerably by the hand of a woman, tumbling down a ſtone upon him, as he was beſieging a certain caſtle in *Germany*. At laſt he got the emperor at ſuch an advantage, that he was fain to come to his caſtle at *Canuſium*, with his empreſs and ſon bare-footed in the cold of Winter, and there to wait three days faſting, till he might have audience; which at length he obtained by the mediation of Madam *Matilda*, one of the pope's wenches, or *St. Peter*'s daughter (as they called her) who left her huſband to live with this holy father. When he pronounced ſentence of excommunication againſt the emperor, the new ſeat whereon he ſate, unexpectedly rent in pieces. He condemned *Berengarius*'s opinion againſt the corporal preſence, and was againſt prieſts marriages: He ſainted *Liberius*, the *Arian* heretick; exerciſed what cruelty he pleaſed, eſpecially againſt a widow's ſon, whoſe foot he cut off: but at laſt vengeance overtook him, for in a ſynod at *Brixia* he was depoſed, and died miſerably in baniſhment. *Symſon's Hiſt. Church.*

V. Pope *Paul* III. proſtituted his ſiſter *Julia Fameſia* to *Alexander* VI. that he might be made cardinal, committed inceſt with his own daughter *Conſtantia*, and poiſons her huſband to enjoy her more freely: He likewiſe poiſoned his own ſiſter, upon ſuſpicion ſhe played falſe with him. *Peter Aloyſius*, his baſtard ſon, practiſed all manner of horrible villanies, robberies, murders, adulteries, inceſt and Sodomy, thinking that becauſe his father was pope, therefore no wickedneſs was unlawful for him to commit. He was, by the report of authors, one of the moſt notorious villains the world ever

ever ſaw; he forced the biſhop of *Favence* to his unnatural luſt, ſo that the poor biſhop with meer anger and grief that he ſhould be ſo abuſed, died immediately. Being afterward made duke of *Placentia* and *Parma*, he exerciſed moſt cruel tyranny over many of his ſubjects, inſomuch that ſeveral gentlemen reſolved no longer to endure it, and therefore hired divers ruffians to kill him, they themſelves likewiſe joining with them. The pope, his father, by the art of magick, which he practiſed, warned him carefully to look to himſelf upon the tenth day of *September*; on which, notwithſtanding he was ſlain; for as he returned toward his caſtle in the evening, in an horſe-litter, with a great retinue about him, having been to ſee ſome fortifications which he had made; the conſpirators, to the number of thirty-ſix, marched before him, as if to do him honour; but as ſoon as he was entered the caſtle, they drew up the draw-bridge, for fear of his retinue that were without, and coming to him with their naked ſwords, charged him with his cruelties and tyrannies, and then preſently ſlew him in his horſe-litter, together with a prieſt, the maſter of his horſe, and five *Almaigns* that were his guard: his dead body they hung by a chain over the walls; and ſhaking it to and fro in the view of the people, threw it down headlong at laſt into the ditch; where the people, to ſhew their deteſtation of him, wounded the carcaſs with daggers, and trampled it under their feet: this happened *September* 10th, 1547. When Pope *Paul* was legate at *Ancona*, he couzened the mother of this *Aloyſius*, by perſuading her to yield to his luſt, under the pretence of marriage; who, upon the diſcovery that he was a prieſt, fell almoſt diſtracted, yet brought him this hopeful ſon before-mentioned. This pope maintained forty-five thouſand whores. He was a great conjurer, and conferred daily with *Gauricus Servita*, and others of that damned crew of necromancers, who were always at his elbow. From this pope's piety we had the council of *Trent*, and he confirmed the order of *Jeſuits*, who have ſince proved the firebrands of the world. He

likewiſe excommunicated, and curſed King *Henry* VIII. and gave away his kingdom: but at laſt endeavouring to debauch his neice *Laura Fameſia*, *Nicholas Quercen*, her huſband, taking him in the act, gave him a mark, that he carried with him to the grave. *Beard's Theatre.*

VI. Pope *Innocent* IV. was a *Genoeſe*, he excommunicated and curſed the Emperor *Frederick*, who had been his greateſt friend; and holding a council at *Lyons*, depoſed him, and ſet up *Henry* of *Thuring* in his place; and after him *William* of *Holland*, who was aſſiſted by a great company of *Cruſadoes*, or perſons deſigned for the recovery of the Holy Land, whom the pope had marked for his own beaſts, they wearing a croſs upon their garments; but the emperor croſſed their crowns as he met with them; and nobly defended himſelf until he was poiſoned at length by the pope's means, and at laſt ſmothered by his baſtard *Manfred*. This pope was the only patron of the four orders of begging locuſts, *Dominicans*, *Franciſcans*, *Carmelites*, and *Auguſtines*, who hatched under him thoſe addle eggs of *Summaries*, *Sophiſms*, *Exorciſms*, *Breviaries*, and the like. He offered to ſell the kingdom of *Sicily* at a reaſonable rate, being none of his own, to *Henry* III. and quarrelled with our *Robert Groſtead*, biſhop of *Lincoln*, who withſtood him ſtoutly, and contemned his excommunication; and after his death is ſaid to have appeared to the pope, and that he ſtruck him with his ſtaff on his ſide, and ſaid, *Surge miſer, & veni in judicium: Ariſe wretched man, and come to judgment*: After which the pope in a few days ended his life, and ſo the world was eaſed of this tyrant. *Prideaux Introduct.*

VII. It was ſaid of Pope *Boniface* VIII. That he entered like a fox, reigned like a lion, and died like a dog. He ſet an embaſſage to *Philip* the fair king of *France*, to command him to take upon him an expedition againſt the *Saracens* in the Holy Land, upon pain of

of forfeiting his kingdom into his hands; and having his ſword by his ſide, he had the impudence to ſay, *That he alone, and none elſe was emperor, and lord of all the world*: and to make this good, he beſtowed the empire of *Germany*, and the crown of *France*, upon duke *Albert*, tho' none of his to give; and not content therewith he was ſo inſolent as to charge *Philip* the *Fair*, to acknowledge himſelf to be his ſubject in all cauſes, as well temporal, as ſpiritual: requiring him likewiſe to levy a ſubſidy upon the clergy for his holineſs's uſe, and denying his authority in beſtowing church livings, which were vacant, as being a prerogative challenged by the holy ſee; and in the concluſion of this bull, or decree, were theſe words, *Aliud credentes fatuos reputamus*; *We count him a fool who is of another mind*: Whereunto the king returned this anſwer; *Philippus Dei gratia*, &c. Philip, *by the grace of God, king of* France, *to* Boniface, *calling himſelf Pope, little or no health*; *Be it known to the exceeding great fooliſhneſs, that we in temporal affairs are ſubject to none, and that the beſtowing of benefices belongs to us, as our royal right; and if there be any that think otherways, we judge them to be erroneous and doting fools*: An anſwer well beſeeming a prince; who in purſuance thereof, immediately aſſembled a national council of all the barons and prelates within his dominions, at *Paris*, wherein Pope *Boniface* was condemned as an heretick, a Simoniſt, and a manſlayer; and it was generally concluded, *That the king ſhould ſhew no obedience to him, nor take the leaſt notice of whatever he ſhould impoſe for the future*. Whereupon the king, to pull down his pride and arrogance, diſpatched two hundred ſoldiers privately into the kingdom of *Naples* (whither the pope was fled for fear of divers gentlemen who were reſolved to be revenged on him, for cauſing their houſes and caſtles to be plucked down) who by a ſtratagem ſurpriſed him, and carried him to *Rome*, where he died miſerably: ſome authors affirming, that the extremity of his torment brought him into ſuch a

terrible frenzy, that he gnawed off his own hands for pain; and that at the hour of his death there were horrible thunders, lightnings and tempeſts about the place where he died. *Beard's Theatre.*

VIII. *Adrian* IV. was an *Engliſhman*, whoſe name was *Nicholas Brakeſpear* before he was pope: he would not ſuffer the conſuls of *Rome* to have any power, and condemned *Arnold* of *Brixia* for an heretick in upholding their rights: he quarrelled with the emperor *Frederick*, for not holding, hoſtler-like, his ſtirrup; and afterward excommunicated him for claiming his rights, and writing his name before the popes: he conſpired with his cardinals to ruin the emperor, and had ſent a counterfeit villain to ſtab him, and an Arabian to poiſon him; but while this proud prelate deſigned the murdering of others, he loſt his own life by a very deſpicable and inconſiderable creature; for he was choaked with a fly which got into his throat in drinking a glaſs of wine, which verified what he was often wont to repeat, *That there is no kind of life upon earth more wretched than to be a pope.* Sympſon.

IX. *Alexander* III. ſucceeded him, who likewiſe oppoſed his ſovereign the emperor, for being choſen among ſtrong factions, wherein three or four more beſides claimed the place; the emperor comes to *Papia* to appeaſe this diſorder, and ſends for *Alexander*, who inſtead of obeying him, excommunicates the emperor and his own oppoſites; and by his own favour, and the *French* king's purſe, ſettles himſelf at *Rome*: the emperor hereupon comes with an army to correct his inſolence; but *Hartman* biſhop of *Brixia*, by effectual perſuaſion, turns him and his arms from the pope againſt the *Saracens*; where being victorious, and returning homeward, he was ſurprized by the pope's treaſon, who had ſent his picture, exactly drawn to the life, to the emperor of the *Saracens*, that he might not miſs in laying wait for him: being hereby apprehended with his chap-

chaplain, as they went to bathe themſelves in a river of *Armenia*, and brought before the emperor, the picture diſcovered him to be the man. The emperor uſed him nobly, appoints his ranſom, and then guards him home as far as *Brixia*. The princes of the empire, to revenge this prodigious treaſon, join together; the pope flies to *Venice*, where duke *Sebaſtian* protects him: *Otho* the emperor's ſon, is ſent with an army to compaſs him in; with poſitive orders not to fight till his father's coming; which the young man, ambitious of glory, neglects; whereby he is overthrown and taken priſoner. The good father, to preſerve his ſon, is forced to ſubmit: and in *St. Mark*'s church in *Venice*, he proſtrate himſelf before the pope, who ſetting his foot on his neck, he repeated that of the Pſalmiſt, *Thou ſhalt tred upon lions and adders, the young lion and the dragon ſhalt thou trample under foot*; which the pope applied to the emperor: who replying, *Not to thee, but to* Peter *this power is given*: The Beaſt anſwers, *Et mihi & Petro; as well to me as to Peter.* This buſineſs after much trouble had this remarkable end; the pope, as he had reaſon, gratified the Venetians; and making what conditions he pleaſed with the emperor, returned to *Rome*. *Henry* II. our king, was much vexed by this pope for the death of *Thomas Becket*, whom the pope made St. *Thomas*, for oppoſing his ſovereign, who being killed by ſome perſons at the ſtairs of the altar, in the cathedral at *Canterbury*, the murder was charged upon the king by the pope's legate; and though he ſwore that he was no way concerned in his death, yet he was forced to kiſs the legate's knee, and ſubmit to ſuch penance as he ſhould appoint him; one part whereof was, *That he ſhould abſolutely ſubmit to the pope in ſpiritual matters.* And we read, that when King *Henry* came out of *France*, he went to *Canterbury*; and as ſoon as he was in ſight of the cathedral, he put off his ſhoes and ſtockings, and went bare-foot to *Becket*'s tomb, the ways being ſo ſharp and rough, that his feet bled as he paſſed along: and when he came there, every monk

in the cloiſter whipt the king's back with a rod; yet a popiſh hiſtorian ſaith of this *Becket*, *That he was worthy of death and damnation for being ſo obſtinate againſt God's miniſter his king.* Upon this penance the pope granted to the king and his heirs the title of Kings of *England. Hence it is obſerved*, ſaith *Platina*, that all *kings of* England *muſt acknowledge the pope for their landlord.* In this proud pope's time, the poor *Waldenſes* ſtood up for the truth, and increaſed, notwithſtanding all manner of cruelty and perſecution was exerciſed upon them. To this pope *Nicholas Maniacutius* wrote mad verſes extant in *Onuphrius*, where he concludes,

Scimus Alexandrum per ſecula commemorandum.

As long as there is gooſe or gander,
We muſt remember *Alexander.*

This pope plagued the world about one and twenty years, and was then ſuddenly hurried out of it in the midſt of his wretched and ambitious contrivances. *Sympſon's Hiſt. Church.*

X. Pope *John* XXIII. called a council at *Rome* againſt the Proteſtants in *Bohemia*; when the council was ſet, the maſs of the Holy Ghoſt ſung, and the pope placed in his chair; there came flying in among them an ugly owl, with an ill-favoured hooting, and ſet herſelf upon a croſs beam, juſt over-againſt the Pope, caſting her ſtaring eyes upon him, whereupon the whole company began to marvel; and whiſpering each to other, ſaid, *Behold the ſpirit is come in the likeneſs of an owl:* the pope himſelf bluſhed at the matter, and began to ſweat, fret and fume; and being in great diſtraction, as looking upon it to be ominous, he diſſolved the council for that time; yet afterward calling another ſeſſion; when they were met, in came the owl as before, ſtill looking ſtedfaſtly upon the pope; whereupon he was more aſhamed, ſaying, *That he could no longer abide the ſight*

of

of her; and commanded her to be driven away; but with all the ſhouts and hollowings they could make, ſhe would not be forced from her place, till with clubs and ſticks thrown at her, ſhe fell down dead among them all. After this a council was by his conſent aſſembled at *Conſtance* 1414. in which this pope for divers intolerable villainies was depoſed; and he afterward died miſerably. *Acts and Mon.*

XI. Pope *Julius* II. was more addicted to war than writing or teaching his flock: He excommunicated *Lewis* the *French* king, but he did not value it in the leaſt; for he coined money with this inſcription, *Perdam Babylonem, I will deſtroy Babylon.* He is ſaid to have thrown St. *Peter*'s keys into the river *Tyber*, of whom this epigram was written:

Cum contra Gallos bellum Papa Julius eſſet
Geſturus; ſicut fama vetuſta docet, &c.

When Julius *Pope againſt the* French
Determined to make war;
As fame reports, he gathered up
Great troops of men from far.
And to the bridge of Tyber *then*
Marching as he were * *wood;* * or mad.
His holy keys he took, and caſt
Them down into the flood:
And afterwards into his hand
He took his naked ſword,
And ſhaking it, broke forth into
This fierce and warlike word:
This ſword of Paul, *quoth he, ſhall now*
Defend us from our foe,
Since that this key of Peter *doth*
Nothing avail thereto.

This pope breaking his oath, not celebrating a council, the cardinals aſſemble a council at *Piſa* to depoſe him;

him; but he eaſily avoided that, by a counter council at *Lateran*. He diſpenſed with our King *Henry* VIII. to marry his brother *Arthur*'s wife. He horribly abuſed two ingenious youths, who were ſent by the queen of *France* to be bred in *Italy*; of which one wrote,

To Rome *a* German *came, of fair aſpect,*
But he returned a woman in effect.

And this was written of the pope himſelf.

Genoa cui patrem, genetricem Græcia, &c.

He that from Greece *and* Genoa *had his blood,*
And on the waves his birth can he prove good?
The Genoeſe *cheats, the* Greeks *men liars call,*
The ſea perfidious; Julius *hath theſe all.*

He ſainted one mother *Francis*, a *Roman* matron, for preſerving her chaſtity by melted lard, *&c.* In his time a *Ciſtertian* monk preached at *Mantua*, that our Saviour was not conceived in the Virgin's womb, but in a place near her heart, of three drops of blood. Of theſe times *Maximilian* the emperor uſed to ſay, *Deus æterne! niſi vigilares*, &c. *O eternal God! if thou didſt not watch over us, how ill would it go with the world which we govern; I being a miſerable hunter, and wicked Pope* Julius *a beaſtly drunkard?* It is credibly reported of this *Julius*, that partly with his wars, and partly with his curſings and excommunications, he deſtroyed 200,000 Chriſtians within the ſpace of ſeven years. He was hurried away in the midſt of all his debaucheries. *Prideaux Introd.*

XII. Pope *Julius* III. was choſen not without ſome diſturbance; as ſoon as he was elected, he gave his cardinals hat to a Sodomitical boy, whom he had abuſed, called *Innocentius*: at which the cardinals repining and aſking him the reaſon of it, *What reaſon had you*

(ſays

(ſays he) *to chuſe me pope? Fortune favours whom ſhe pleaſeth. John Caſa* archbiſhop of *Beneventum*, and dean of the apoſtolical chamber, in this pope's time printed a book at *Venice* in defence of Sodomy, by whom alſo *Francis Spira* was ſeduced to revolt to Popery, and died deſperately. This pope being ſick, deſired to have ſome pork, which being forbidden by his phyſicians, he ſaid, *He would have it in deſpite of God*: and having appointed a cold peacock to be reſerved for him; when he miſſed it the next meal, he grew into a great rage; and being requeſted not to be ſo angry for ſuch a trifle, he blaſphemouſly anſwered, *That if God was ſo angry with* Adam's *eating an apple, why might not he be as angry for his peacock?* From this pope we had the reconciliation, and bleſſing of the mother church, ſo ſubmiſſively taken from the hand of Cardinal *Pool*, in Queen *Mary*'s days, which coſt the lives of ſo many innocents, by various executions: whereupon *Walterius* deſcribes the ſee of *Rome* under him in theſe verſes:

Roma quid eſt? quod te docuit præpoſterus ordo;
Quid docuit? jungas verſa elementa ſcies:
Roma amor eſt, amor eſt? qualis, præpoſterus? unde hæc?
Roma mares, noli dicere plura ſcio.

What's *Rome*? even that prepoſterouſneſs doth ſhow,
What's that ſpelt backward? then thou ſoon mayſt know:
Backward 'tis *amor*, love; what love? nay hold,
It is *male love*, moſt odious to be told.

And *Beza* plays upon three evacuating baſons, which this pope was wont to have in his filthineſs; and thus by letting fly at both ends, his life went after it. *Clark's Examples.*

XIII. *John* VIII. otherways called Pope *Joan*, was

a lass of *Mentz* in *Germany*, that ran away with an *English* monk of *Fulda*, in man's apparel, and studied with him at *Athens* till he died there; thence this *virago* came to *Rome*, and so learnedly trussed her points, that after *Leo*'s death, she was advanced to *St. Peter*'s chair; where for two years and an half she celebrated mass, gave orders, frees the Emperor *Lewis* from his oath to *Aldegisus*, crowns *Charles* the Bald, takes up the controversies between the two *Hincmarrs*, establish-ed the learned *Photius* in the patriarchship of *Constantinople*; writ a learned letter to the prince of *Moravia*, and wanted nothing requisite for a complete pope but the right gender; the defect of which discovered itself in her going to the *Lateran*, between *Coloss*es and *St. Clements*; where, without a midwife, she was delivered of a bastard, and her life together: for which her successors have never since gone that unlucky way; and have provided a hollow seat of porphyry, to search the popes, and prevent after-claps. This story of Dame *Joan*, some of the Popish writers would decry by all means possible; but we have fifty, at least, of their own authors against them. *Prideaux Introduct.*

XIV. Pope *Urbane* VI. was a most cruel and bloody man: at his first election he was much graced by *Jane* queen of *Naples*, and *Otto* of *Brunswick* her husband; but the rude beast soon forgot it: and afterward was the cause of both their deaths; to make good that saying,

Asperius nihil est humili cum surgit in altum,
Corde stat inflato, pauper honore dato.

None looks to be accounted
More than a beggar mounted;
He struts with heart full blown,
When honour's on him thrown.

In the beginning of his popedom he was much for *Charles*

Charles king of *Naples*, having an eye to the making of his roguiſh nephew *Francis Batillus* a prince: but this friendſhip was ſoon turned into ſpight, and *Batillus*, after his uncle's death, was ſtripped of what he had heaped together, according to that epigram,

Cum moritur præſul cognatio tota ſit exul.

Whence once the Prelate fails,
His kin may pare their nails.

The brutiſh tyranny of this pope to ſome of his cardinals, whom he ſuſpected, was very horrible; he cauſed one to be ſlain, five others of them to be ſowed up in ſacks, and thrown into the ſea; three others to be knocked on the head before all the people, and their bodies to be dried in an oven, and carried in cheſts about with him, with their red hats upon the ſame: but ſhortly after as he was with great greedineſs gathering money, he fell from his mule, and ſo bruiſed himſelf, that he languiſhed thereof for twenty ſeven days, dying by degrees, and ſo ſuffering the pains which he cauſed the cardinals to endure. *Sympſon's Hiſt.*

XV. Pope *Sixtus* IV. moſt unjuſtly vexed all *Italy* with wars and diſſenſions; one of their own writers ſaith, *That amongſt all the pimps of theſe latter days, that built baudy houſes, this pope ſurmounted them all*; for he erected ſtews at *Rome* of double abomination, one for women, and another for boys; he allowed the whole family of the cardinal of St. *Lucia* the uſe of unnatural luſts and Sodomy for the three hot months in the year, *June*, *July* and *Auguſt*; he cauſed every whore to pay him a certain rate, which amounted to the ſum of forty thouſand ducats a year: he provided ſhoes for his concubine *Tyreſia*, covered all over with pearls, and died ſuddenly in the midſt of his filthineſs. *Sympſon's Hiſt.*

XVI.

XVI. It would be too long to inſiſt upon every particular pope, who after the firſt ſix hundred years were for the moſt part monſters, rather than men; and are therefore numbred by an ingenious perſon, under the ſeveral following heads; that is, *Uſurping Nimrods, Luxurious Sodomites, Egyptian Magicians, Devouring Abaddons*, and *Incurable Babylonians*; many of whom by the juſt judgment of heaven were cut off by ſtrange and prodigious deaths; as poiſon, ſtabbing, plagues, wars, *&c.* It happenned that one pope's name was *Bocco de Porco, Hoggs* or *Swines Face*; which he being aſhamed of, he changed it into *Sergius*, and ever ſince all popes have taken up their names by the rule of contraries, the moſt cruel being called *Clement*, or Merciful; the moſt wicked *Innocent*; the moſt curſed popes *Benedict*, or Bleſſed; the greateſt clowns *Urbane*, or Courteous; and the vileſt wretches, *Pius*. Neither hath divine juſtice leſs appeared againſt apoſtates and perſecutors, as by the following fearful examples it is evident.

XVII. *Judas Iſcariot*, that wicked and accurſed wretch, was guilty of this horrid ſin; for he being a diſciple, nay, an apoſtle of Jeſus Chriſt, moved with covetouſneſs, after he had conſpired with the enemy, traiterouſly ſold his Lord and Maſter, the Saviour of the world, into the hands of thieves and murderers, for thirty pieces of ſilver, who ſought only his deſtruction. After this vile creature had perpetrated this execrable deed for which he was called *The Son of Perdition*, he could find no reſt nor peace in his guilty conſcience, being horribly tormented with remorſe for his wickedneſs, judging himſelf worthy of a thouſand deaths, for betraying that innocent and guiltleſs blood: If he looked up, he ſaw the vengeance of God ready to fall upon him, and deſtroy him; if he looked down, he ſaw nothing but hell gaping for him, to ſwallow him up. The light of the ſun was dreadful to him, and he was even weary of his own life; ſo that being plunged into

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the bottomleſs pit of deſpair, he at laſt hanged himſelf, and burſt in two in the midſt, ſo that all his bowels guſhed out, and his memory is abhorred to this day, as a dreadful apoſtate from Chriſtianity.

XVIII. There are two memorable examples of apoſtates; the one of *Lucian*, who having profeſſed the Chriſtian religion for ſome time under *Trajan* the emperor, fell afterwards away, and became ſo profane and impious, as to mock at religion, and the Divinity, ſo that he was ſirnamed the *Atheiſt*. This wretch, who, like a foul-mouthed dog, barked and belched out bitter jears and ſcoffs againſt the religion of Chriſt, ſeeking to make it ridiculous, and thereby deſtroy it; was himſelf in God's vengeance torn to pieces, and devoured by dogs. The other is *Porphyry*, who, after he had received the knowledge of the true religion, out of deſpight and anger, becauſe he was reproved for his faults by the Chriſtians, ſet himſelf againſt them, and publiſhed books full of horrible blaſphemies, to diſcredit and overthrow the Chriſtian faith: but when he obſerved how fully, and clearly, all his wretched arguments were anſwered, and confuted; and that he was accounted a villanous Atheiſt for his labour, in terrible deſpair and anguiſh of ſoul, he died. *Beard's Theatre.*

XIX. *Julian* the emperor, notoriouſly known by the name of *Apoſtate*, fell into the ſame dreadful gulf; for having been brought up, and inſtructed from his childhood in the Chriſtian religion, and afterward for ſome time a profeſt reader thereof to others in the church; as ſoon as he had obtained the empire, he maliciouſly revolted from his profeſſion, and reſiſted with all his power the faith and church of Chriſt; endeavouring by all means poſſible, either by force, to ruin and deſtroy it; or by craft and ſubtilty, to undermine it; and becauſe he deſigned to do what miſchief he could to the Chriſtians, he therefore endeavoured by all

means to please and oblige the Pagans their enemies; and therefore he first ordered their heathen temples to be opened, which *Constantine* his predecessor had caused to be shut up: then he took from the Christian churches, and their ministers, those liberties, privileges and immunities, which *Constantine* had bestowed upon them; and not content therewith, he confiscated the church revenues, and imposed great taxes and tributes upon all that professed the name of Christ; and forbade them to have any schools of learning to teach their children: and used many of the customs and orders of the Christian religion in his Heathen worship. After he had thus by all means laboured to beat down the sceptre of Christ's kingdom, it happened quite contrary to his expectation; for instead thereof, the sceptre of his own kingdom was destroyed and broken: for making war against the *Persians*, he furnished himself with such gallantry of armour, apparel, soldiers, and all things else, that he thought of no less than to have overcome the whole world; continually belching out threatenings against the poor Christians, whom he had determined, at his return out of *Persia*, to have utterly destroyed, and to have left none alive; as was afterward discovered by one of his council: the number of his army was so great, and his strength (as he thought) so impregnable, that he doubted not in the least, but to have conquered all *Persia* in a short time: but behold how God overturneth the contrivances and plots of his enemies! This great army (as *St. Chrysostom* writing against the Heathen observes) in which he put so much confidence, seemed in a little space to be rather a vast, and weak multitude of women and children, than an army of warriors: for by the ill management and conduct thereof, there arose so great a famine amongst them, that their horses which were provided for the battle, were fain to be killed to save them from starving; yea, and for want of that too, many hundreds died of hunger and thirst: so that when they had any skirmish with their enemies they

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were always put to the rout, doing more miſchief to themſelves than their foes: and laſtly, they were led ſo indiſcreetly, that they could not by any means eſcape, but were conſtrained after he was ſlain, to beſeech the *Perſians*, to ſuffer them to retire; whereby as many as could, eſcaped, and fled away to ſave their lives: and thus this gallant army was miſerably diſcomfited, and deſtroyed, to the everlaſting ſhame and infamy of that curſed apoſtate, who was ſtruck with an arrow in the battle, that was never known from whence it came, which pierced through his armour, and wounded him very deep in his ſide; and feeling his ſtrength fail, by reaſon of his wound, he took ſome of his own blood in his own hands, and throwing it up in great pride and malice, cried out, *O* Galilean, *thou haſt overcome me*: (meaning thereby our bleſſed Saviour, whom he in ſcorn termed ſo) and ſoon after wretchedly gave up the ghoſt. One of the treaſurers of this wicked emperor, who, to pleaſe his maſter, forſook likewiſe the religion of Chriſt; being one time mocking and deriding the miniſtry of God's holy word, died miſerably on a ſodden, with vomiting blood out of his mouth; his privy parts, as *St. Chryſoſtom* ſaith, being likewiſe ſo rotten, putrified and conſumed with lice, that he could find no remedy for the ſame, and ſo died. *Sympſon's Hiſt.*

XX. *Arnold Bonclius*, a ſtudent in the univerſity of *Louain*, a man much commended for an exceeding ripeneſs of learning, and for favouring the Proteſtant religion, but afterwards apoſtatizing to Popery, he began to be much troubled in mind, and then fell into deſpair, againſt which he wreſtled a great while, at length being wholly overcome by it, as he went out to walk in the fields with ſome ſcholars, and a few friends, he pretended himſelf weary, and ſat down by a ſpring's ſide, and his friends being gone a little before, he drew out a dagger, and ſtabbed himſelf into the breaſt: his friends obſerving him to ſhrink down, and the water diſcoloured with his blood, ran to him, took him up,

carried him to the next houſe, and ſearched his wound; but whilſt they were buſy about him, he eſpied a knife by one of their ſides, whereupon he plucked it forth, and ſuddenly ſtabbed himſelf into the heart, whereby he miſerably died. *Acts and Monuments.*

XXI. The Chancellor *Oliver*, having againſt his conſcience renounced the Proteſtant religion in *France*, was reſtored to his former eſtate, and afterward became a very violent perſecutor, ſhedding much innocent blood; but ſuch a fearful judgment was denounced againſt him by thoſe innocent ſouls whom he condemned, as ſtruck him into ſo great dread and terror, that he preſently fell ſick, and was ſurprized with ſuch extreme melancholly, that ſobbing out deep ſighs and murmurings continually againſt God, he ſo afflicted his half dead body, that he was like a diſtracted perſon; yea, his fits were ſo vehement, that he would ſhake the bed as if he had been young and ſtrong: and when a certain cardinal came to viſit him in his extremity, he could not abide his ſight, his pains increaſing thereby, but cried out, *That it was the cardinal who brought them all to damnation.* When he had been long tormented in this manner, at laſt in extreme anguiſh and terror he gave up the ghoſt. *Beard's Theatre.*

XXII. King *Henry* IV. of *France*, who had all his life-time before been a Proteſtant, yet after he came to the crown of *France*, when he had almoſt ſubdued his enemies which oppoſed him therein, ſuddenly turned Papiſt. Not long after, as he was taking his walk with his nobles, to begin his progreſs, one *John Caſtile* influenced by the Jeſuits, intended to have ſtabbed him in the body with a knife; but the king, at the ſame time, ſtepping down to take up one of his lords, who was on his knees before him, the blow happened upon his upper jaw, cutting out one of his teeth, and ſomewhat wounding his tongue. It is reported that in his progreſs, a Proteſtant miniſter, in private conference, ſaid unto

unto him, *Sir, you have denied God with your tongue already, and have now received a wound in the ſame; take heed of denying him with your heart, leſt you receive a wound in that alſo:* which afterward proved a true prophecy, for riding abroad in his coach to refreſh himſelf, as he paſſed through a narrow ſtreet, one *Ravillack* watched his opportunity, and with a dagger ſtabbed him firſt in the left pap, and with a ſecond blow ſtruck him between the fifth and ſixth rib, cutting aſunder the vein which leads to the heart, of which wound he immediately died. *De Serres French Hiſtory.*

XXIII. Among thoſe who were moſt cruel in perſecuting the poor Proteſtants at *Valence* in *France*, at the ſame time when two miniſters of that city ſuffered martyrdom, there was one *Lambeſpine*, a counſellor of the parliament at *Grenoble*, and one *Porſennas*, the king's attorney, who had formerly been Proteſtants, but were now very active againſt them; but they were both made dreadful examples of divine vengeance; for *Lambeſpine* falling in love with a young woman, was ſo extremely paſſionate therein, that he left his eſtate and employment to follow her up and down, whitherſoever ſhe went: and ſtill ſeeing his love and labour deſpiſed and ſlighted, he pined away with grief, and grew ſo neglectful and careleſs of himſelf, that multitudes of lice bred and fed upon him, ſo that he could no way be freed from them; for they continually increaſed, and iſſued out from all parts of his body, in ſuch great numbers as worms upon a rotten carcaſs; ſo that ſeeing his own miſery, and feeling God's heavy vengeance upon him, he began to deſpair of mercy, and was therefore deſperately reſolved to ſtarve himſelf to death: which purpoſe the lice ſeemed to further; for they cluſtered ſo thick in his throat, as if they would have choaked him every moment; neither could he ſuffer any ſuſtenance to paſs down by reaſon of them. And when ſome of his friends being moved with compaſſion, were reſolved to

force him to eat; providing broths to that purpose, he resolved and strove against them, so that they were forced to bind his arms, and put a gag into his mouth to keep it open, while they poured in the food; and being thus gaged, he died like a mad beast, the abundance of lice that went down his throat choaking him; which was so terrible an example, that the very Papists themselves said, *As he had caused the ministers of* Valence *to have gags thrust into their mouths, and so to be put to death, so likewise he himself died with a gag in his mouth.* Hist. Fr. Persecut.

XXIV. As for *Porsennas*, (commonly called *Bourreel*) who was indeed a very butcher to the poor Protestants. After he had sold his own estate, and likewise his wives and friends, to raise money to buy his place, hoping soon to get a great deal more by his accursed office, he found himself mightily disappointed, whereby he shortly after fell into despair of God's mercy; and likewise into a strange and unknown disease; neither could those whom he had put to death depart out of his mind, but he still imagined they presented themselves before him; so that as one deprived of his reason, he denied and defied the Almighty, and called upon the devil in a most horrible manner; which his clerk hearing, he discoursed to him of the mercies of God out of several places of scripture, to comfort and restore his decayed senses: but instead of returning to God by repentance and prayer, he continued more obstinate, and called to his clerk, saying, *Stephen, Stephen, Thou art black: So I am, and it please you,* quoth he, *but I am neither* Turk *nor* Moor, *but a* Gascoigne, *with red hair: No, no,* said he, *not so, but thou art black with sin: That is true,* quoth he, *but I hope in the bountiful mercy of God, that for the love of Christ who died for me, my black sins shall not be imputed to me.* Upon which he being more inraged, called his clerk *Lutheran, Hugonot, Villain,* &c. desiring his friends, who rushed in at the noise, that *Stephen* should presently have bolts clapt on his legs, and

and be burnt for an heretick: In brief, his rage and fury increaſed ſo much, that in a ſhort time he died a fearful death, with horrible howlings and outcries. His creditors ſcarce giving time to draw his carcaſs out of his bed before they ſeized upon all his goods, not leaving his poor wife and children ſo much as a bed of ſtraw to lie on; ſo grievous was the curſe of God upon him and his houſe. *Hiſt Perſecut.*

XXV. A ſmith in King *Edward* VI's time, called *Richard Denſon*, was a zealous profeſſor of religion, and by his Chriſtian inſtructions, the happy inſtrument of converting a young man to the faith. Afterward, in the reign of Queen *Mary*, this young man was caſt into priſon for his religion, who remembering his old friend the ſmith, to whom he always carried a reverend reſpect for the good that he had received by him, ſent to know whether he was not impriſoned alſo; and finding that he was not, deſired to ſpeak with him; and when he came, aſked his advice, whether he thought it comfortable for him to remain in priſon? and whether he would encourage him to burn at a ſtake for his religion? To whom the ſmith anſwered, *That his cauſe was good, and he might with comfort ſuffer for it; but for my part* (ſaith he) *I cannot burn:* But he that could not burn for his religion, by God's juſt judgment was burned for his apoſtacy; for ſhortly after, his ſhop and houſe being ſet on fire, whilſt he over-earneſtly endeavoured to ſave his goods, himſelf was burnt. *Acts and Monuments.*

XXVI. In the year 1617, *Marcus Antonus De Dominis*, Archbiſhop of *Spalato* (though he was old and corpulent, and thereby unfit for travel, being almoſt at his journey's end by nature) came into *England*, leaving *Italy*, his own country, as he pretended, for religion, and writ ſeveral reaſons thereof; whereupon being entertained, he preached and wrote againſt *Rome*, extolling the Proteſtant religion, ſo that he became

Dean

Dean of *Windſor*, and maſter of the *Savoy*, which he enjoyed for ſome time; but whether he had higher hopes at home, or the humour and fancy altering, after five years ſtay here, he retracted all that he had ſaid and written, which ſo incenſed King *James*, that he commanded him within three days at his peril to depart the realm; who thereupon went to *Rome*, and there inveighed as bitterly againſt the Proteſtants, as he had done in *England* againſt the Papiſts, hoping at leaſt for pardon, if not for preferment: But notwithſtanding his recantation, according to the law of the inquiſition, having once revolted, though now returned, he ſuffered the death of an heretick, and an apoſtate, though not the ſhame; and had the puniſhment of a martyr, though not the honour; being publickly burnt at *Rome*, yet not burnt alive; for dying in priſon, and then buried, it is ſaid, his body was afterward taken up and burnt. *Baker's Chronicle.*

XXVII. One *James Latomus*, a divine of *Lovain*, ſometime a profeſſor of the goſpel, but afterwards an apoſtate, being one time got into the pulpit to preach before the Emperor *Charles* V. at *Bruſſels*, was at that very inſtant ſo amazed and aſtoniſhed, that no body could underſtand him; ſo that he was laughed to ſcorn by the courtiers. Seeing himſelf thus diſgraced, he returned to *Lovain*, where, in his publie lecture, he fell into ſuch grief and ſorrow of mind for the diſhonour he had got, that at length it turned into an open frenzy and madneſs, uttering ſuch words of deſperation, and blaſphemous impiety, that, by other divines preſent, he was carried away raving, and ſhut up in a cloſe chamber; from which time, to his laſt breath, he cried out, *That he was damned and rejected of God; and that there was no hope of ſalvation for him; becauſe that wittingly, and againſt his knowledge, and of mere malice, he had reſiſted and withſtood the manifeſt truth of the word of God;* and ſoon after died in this miſerable condition. *Beard's Theatre.*

XXVIII.

XXVIII. It is recorded of *Trebellius*, the firſt king of the *Bulgarians*, that he, with his people, being converted to the Chriſtian faith, that he might more quietly apply his mind and ſoul to the exerciſes of religion, he reſigned up his kingdom to his eldeſt ſon, who, when he was king, renounced the Chriſtian religion, and worſhipped the gods of the Heathen; whereupon the father not only deprived him of his royal dignity, but likewiſe cauſed his eyes to be put out for a puniſhment of his apoſtacy, and beſtowed the kingdom upon his other ſon; ſhewing thereby, *That he who abandoneth and forſaketh the true light of ſalvation, is not worthy to enjoy the comfortable light of the world.* Beard's Theatre.

XXIX. *Peter Caſtellon*, Biſhop of *Maſton*, having attained great riches and renown by means of the goſpel, yet notwithſtanding, he afterward turned his back upon the Proteſtant faith, and mightily inveighed againſt the profeſſion of that religion, in his ſermons at *Orleance*, endeavouring to demonſtrate that he had not only abjured and denied it; but likewiſe that he was a profeſt adverſary thereunto. This man ſitting one time in his chair, fell into a ſtrange diſeaſe, which no phyſician had ever ſeen, or could find the cauſe or remedy thereof; for one half of his body was extream hot, and burned like fire, the other extraordinary cold, and frozen like ice; and in this torment, with horrible cries and groans he ended his life. *Beard's Theatre.*

XXX. Cardinal *Pool*, an *Engliſhman*, had ſometime profeſſed himſelf a Proteſtant; yet afterward was a zealous Papiſt, and a cruel perſecutor in Queen *Mary*'s days; but he died within two or three days after the queen, in horrible grief and terror of conſcience, without any viſible token of repentance. *Beard's Theatre.*

XXXI. But among all the examples we read of, there

there is none more terrible than that of *Francis Spira*, a lawyer of *Cittadella*, in the territories of *Venice*, a man of great credit and authority in his country, who embraced the true religion with extraordinary zeal, and made open profeſſion of the ſame, teaching the doctrines thereof, firſt to his family, and then to his friends and familiar acquaintance, which he continued to do about ſix years, whereby he ſtirred up the malice of the Popiſh clergy againſt him; ſo that they complained to the pope's legate thereof; which, when *Spira* underſtood and foreſaw the danger wherein he was like to fall, after he had long debated and diſputed the matter in his own conſcience, the counſel of the fleſh and worldly wiſdom prevailing, he reſolved at laſt to go to the legate, and by doing whatever he ſhould command him, to appeaſe his anger: and coming accordingly to *Venice*, being over-ruled with immoderate fear, he ſubſcribes to a catalogue of all the pretended errors which the legate had drawn up; together with his confeſſion annexed, which he promiſed to declare in his own town, and to acknowledge the whole doctrine of the church of *Rome* to be true and holy; and to abjure the opinions of *Luther*, and all ſuch heretics. As he was going home, to this purpoſe, he began to conſider how wickedly he had denied Chriſt, and his goſpel, at *Venice*, and what he had promiſed to do in his own country; whereupon, being confounded with fear and ſhame, he thought he heard a voice thus ſpeaking to him; *Spira, what doſt thou here? Whither goeſt thou? Haſt thou, unhappy man, given thy hand-writing to the legate? yet ſee thou do not ſeal it in thy own country. Doſt thou think eternal life ſo mean a thing, as to prefer the preſent life before it? Remember man, that the ſufferings of this preſent life are not comparable to the glory that ſhall be revealed. If thou ſuffer with him, thou ſhalt alſo reign with him. Thou canſt not anſwer what thou haſt already done: yet the gate of mercy is not quite ſhut: heap not ſin upon ſin, leaſt thou repenteſt when it is too late.* Now

was

was *Spira* in amaze, not knowing which way to turn; and when he came home, he acquainted his friends with what he had done at *Venice*, and what he had promiſed to do there, and how the terrors of God, on the one ſide, and the terrors of the world, on the other, did continually torment him. They, without more ado, adviſed, and by divers arguments perſwaded him, to do what he had promiſed: Whereupon, going to the mayor, he offered to do what was enjoined him by the legate; but all that night the miſerable man was vexed with reſtleſs cares, without a minute of ſleep; yet the next morning he gets up, and deſperately went into the publick congregation, and in the preſence of the whole aſſembly, he recited his infamous abjuration of the Proteſtant profeſſion; after which he was fined in thirty pieces of gold, and ſo reſtored to his dignities, goods, wife and children. As ſoon as he was departed, he thought he heard this dreadful ſentence; *Thou wicked wretch, thou haſt denied me; thou haſt renounced the covenant of thine obedience; thou haſt broken thy vow; hence apoſtate bear with thee the ſentence of thine eternal damnation.* Spira, trembling and quaking, afflicted in body and mind, fell down in a ſwoon, and from that time forward he never found any eaſe or peace in his mind; but profeſſed, *That he was captivated under the revenging hand of the Almighty God; that he continually heard the ſentence of Chriſt the juſt Judge againſt him.* When his friends brought him able phyſicians, he ſaid, *Alas! poor men, how far are you wide! it is neither plaiſter nor drugs that can cure a wounded ſoul, caſt down with the ſenſe of ſin, and the wrath of God; it is Chriſt only that muſt be the phyſician, and the goſpel the ſole antidote.* He was about fifty years of age; his underſtanding active, quick of apprehenſion, witty in diſcourſe above his ordinary manner; he refuſed nourihment, which his friends forcing upon him, he was very angry, crying out, *You ſtrive to make me tire out this miſery; I would fain be*

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at an end: O that I were gone from hence, that some body would let out this weary soul.

One asked what he conceived to be the cause of his disease; upon which he brake out into a lamentable discourse of the passages formerly related, and that with such passionate expressions as made many weep, and most tremble. His friends minded him of several promises out of the Scripture, and of many examples of God's mercy: *My sins*, saith he, *are greater than the mercy of God; for I am one of those damned reprobates whom God would not have to be saved, since I willingly, and against my knowledge, denied Christ; and I feel that he hardens me, and will not suffer me to hope.* One time seeing a knife on the table, he snatched it up to have mischieved himself, had not his friends prevented it; whereupon he said, *I would I were above God; for I know that he will have no mercy upon me.* In this condition he lay about eight weeks in a continual burning, neither desiring nor receiving any thing, but by force, and that without digestion, and was like an anatomy vehemently raging for drink, ever pineing, and yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentor; and thus consuming himself with grief and horror, impatience and despair, like a living man in hell, he represented an extraordinary example of God's justice and power, and thus he ended his miserable life. *Clark's Mirrour.*

XXXII. It is observable, that most, or all of those *Roman* emperors, who raised those ten horrid persecutions against the Christians, came to very untimely ends; neither hath divine justice spared others since, who have set themselves to destroy poor innocent Christians, merely upon the account of their religion, of which histories give many remarkable instances, and among the rest these that follow. A counsellor of the parliament of *Provence* in *France*, was so furious against the poor Protestants, that the sooner to dispatch them to the fire, he

he uſually ſtaid in the judgment-hall from morning till night, cauſing his meat and drink to be brought him thither: but whilſt he was thus wickedly induſtrious in theſe affairs, there began a little ſore to riſe upon his foot, which at firſt was no more than if a waſp had ſtung the place, yet increaſed ſo extremely the firſt day with redneſs and pain, that his whole foot was inflamed therewith, ſo that it was judged incurable, unleſs he would cut off his foot, and thereby ſave the reſt of his body, which he not yielding to, the next day his whole leg was infected, the third day his thigh, and the fourth his whole body was inflamed, of which he preſently died; his corps being all parched, as if roſted by a fire. Thus he that was ſo hot in burning poor Chriſtians, was himſelf, by the ſecret flame of God's wrath, burnt and conſumed to death, as if it had been by a fierce and tormenting fire. *Hiſt. France, lib.* 2.

XXXIII. *John Meſnier*, Lord of *Oppede*, was another chief inſtrument againſt the Proteſtants in *France*, and led his murdering army againſt them, where they committed ſuch horrid cruelties and barbarities, as the moſt outragious Heathens in the world would have bluſhed at; inſomuch that abundance of complaints were made againſt him, and he accordingly ſummoned to appear perſonally before the parliament at *Paris*, there to anſwer thoſe murders, extortions, robberies, and other villanies laid to his charge; but being convicted, and found guilty thereof, he was not only releaſed, but reſtored to his former eſtate; but though he eſcaped the hands of men, yet he was overtaken by the hands of God; for when he was in the height of worldly proſperity, and buſier than ever in perſecuting the diſtreſſed Proteſtants, even then a flux of blood came through his privy parts, which engendered a carnoſity, and thickneſs of fleſh therein, and thereby hindered his urine; ſo that with horrible outcries and raving ſpeeches he gave up the ghoſt; feeling, as it were, a burning fire broiling his intrails, from his navel upwards, and

an extreme infection putrifying his lower parts, and beginning to taſte even in this life, as it were, that vengeance of eternal fire both in ſoul and body, which is prepared for the devil and his angels. *Hiſt. France.*

XXXIV. The Cardinal of *Lorrain*, a principal pillar of the houſe of *Guiſe* in *France*, and a crafty and cruel peſecutor of the Proteſtants, as he was coming from *Rome*, with a deſign to ſtir up the kings of *France* and *Poland*, utterly to root them out of their dominions; it pleaſed God, for the deliverance of the Chriſtians, to ſtrike him ſtark mad at *Avignon* by the way, where he died in the flower of his youth; at the inſtant of whoſe death, there happened ſuch an horrible tempeſt, that all the people ſtood amazed thereat. *Acts and Mon.*

XXXV. *Felix*, Earl of *Wurtemburg*, one of the captains of the emperor of *Charles* V. being at ſupper at *Ausburg*, with many of his companions, they breathed out horrid threatenings of what cruelty they intended to exerciſe upon the poor Proteſtants; and the Earl ſwore before them all, *That before he died, he would ride up to his ſpurs in the blood of the* Lutherans: but it happened the ſame night that vengeance overtook him; for he was ſtrangled and choaked in his own blood before morning; and ſo he did not ride, yet bathed himſelf; not up to the ſpurs, but up to the throat; not in the blood of the *Lutherans*, but in his own blood, and ſo miſerably ended his life. *Flaccius Illyricus.*

XXXVI. *John Martin* of *Piedmont* continually boaſted how he would root out the Proteſtants, and in much gallantry cut off a miniſter's noſe of *Angrogne*; but immediately after, he himſelf was ſet upon by a wolf, which bit off his noſe, as he had abuſed the miniſter, whereupon he grew mad, and died miſerably; which ſtrange judgment was much diſcourſed of by all

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the country round about, becauſe it was never known that this wolf had done any hurt to any man before. *Acts and Mon.*

XXXVII. The Lord of *Reveſt*, who was preſident of the parliament at *Provence*, and by whoſe means many innocent Proteſtants were martyred; was a while after put out of his office, and returning to his own houſe, he was viſited with ſo dreadful a ſickneſs, accompanied with ſuch mad and furious fits, that his wife nor friends durſt never venture to come near him; and ſo, like a furious mad-man, he, in a ſolitary inraged humour, ended his wretched life. *Beard's Theatre.*

XXXVIII. About the ſame time, there happened a very ſtrange judgment upon one *John Cranequin*, an ancient lawyer of *Bruges*, who was ſo violent and furious in the Popiſh way, that he turned informer againſt the Proteſtants, informing *Ovy*, one of the curſed inquiſitors againſt them, whereby many were taken and martyred: but divine juſtice ſtruck him with a very ſtrange phrenſy, inſomuch that whatſoever his eyes beheld, ſeemed in his judgment to be crawling ſerpents; and though all manner of means and medicines were uſed for curing him, yea, though they uſed the help of wicked conjuration and ſorcery, yet his ſenſes were quite benumbed, and he was bereaved of his reaſon, and ſo miſerably died. *Beard's Theatre.*

XXXIX. *John Morin*, a cruel enemy to the profeſſors of the truth, who buſied himſelf continually at *Paris*, in apprehending and accuſing the Proteſtants, whereby he cauſed multitudes daily to be ſent to the high court of the palace: This man himſelf ſoon after died in moſt grievous and horrible torture; and the chancellor *Prat*, who gave out the firſt commiſſions to deſtroy them, died ſwearing and blaſpheming the name of God; his ſtomach being moſt ſtrangely gnawn in pieces, and conſumed with worms. *French Hiſt.*

XLI. *Poncher*, Archbiſhop of *Tours*, purſuing with all violence the burning of the Proteſtants, was himſelf ſurprized with a fire from heaven; which beginning at his heel, could never be quenched, till one member after another was cut off, whereby he miſerably died. *French Hiſt.*

XLII. *Gaſpard* of *Renialiue*, one of the magiſtrates of the city of *Anvers* in *France*, having condemned certain poor faithful ſouls to be burned, received ere he moved out of the place, the terrible ſentence of God's judgment againſt himſelf, falling immediately into deſperation, and was led home to his houſe half diſtracted, where roaring out, *That he had condemned and deſtroyed the blood of the innocent*, he preſently died. *French Hiſt.*

XLIII. *Lambert*, a frier in *Liege*, a very cruel perſecutor, and one of the bloody inquiſitors for religion, whilſt he was one day bitterly inveighing againſt the Proteſtants, he was on a ſudden, in the midſt of his ſermon, ſtruck ſpeechleſs, ſo that he was fain to be carried out of the pulpit to his cloiſter in a chair, and was ſhortly after found drowned in a ditch. *French Hiſt.*

XLIV. *Albertus Pighius* (a great enemy to the goſpel, inſomuch that he was called, *The Lutherans ſcourge*) being at *Bulloign*, at the coronation of the emperor, to behold the pomp and glory thereof, it happened that the ſcaffold whereon he ſtood, fell down with the weight of the people, and *Pighius* came tumbling headlong amongſt the guards that ſtood below, and fell upon the points of their halberts, which ran quite thorough his body; the reſt of the company eſcaping without any great hurt. *French Hiſt.*

XLV. In the reign of King *Henry* VIII. one *Adam Damlip*,

Damlip, a very worthy Proteſtant preacher, was condemned to be executed as a traitor, pretendedly, tho' in truth for nothing but defending the Chriſtian religion againſt Popiſh ſuperſtitions: Now, there was one Sir *Ralph Eltaker* knight marſhal of *Calice*, who was to ſee him executed there, and was a very great enemy to him, ſo that he would not permit him to make any confeſſion of his faith, nor the cauſe for which he died; but ſtill cried out to the hangman, *Diſpatch the knave, make an end*; not ſuffering him to ſpeak a word in his own defence, nor clear himſelf from the treaſon with which he was charged, but not proved againſt him; yea, this bloody wretch ſwore, *That he would not ſtir till he ſaw the traitor's heart out.* A while after there happened a ſkirmiſh between the *Engliſh* and *French*, at *Bulloign*, where this Sir *Ralph* was ſlain, with divers others, whoſe death only ſufficed not his enemies; for after they had ſtripped him ſtark naked, they cut off his privy members, and pluckt the heart out of his body, and ſo left him a terrible example to all mercileſs and bloody men; for there was no cauſe ever known, why they ſhould uſe him ſo more than the reſt, but only to diſcover the juſt judgment of heaven upon him. *Beard's Theatre.*

XLVI. *James* V. King of *Scotland*, by the inſtigation of the Popiſh biſhops, was a great perſecutor of the Proteſtants (the light of the goſpel breaking forth in his time) and gave commiſſion to Sir *James Hamilton* his treaſurer, to proſecute all perſons which ſhould be found guilty of hereſy, and to inflict puniſhments upon them; the king being alſo heard to ſay, *That none of that ſort ſhould expect any favour at his hands; nay, not his own ſons, if they ſhould be found guilty*: But this continued not long; for Sir *James Hamilton* was accuſed of a deſign againſt the king's life, for which he was ſhortly after executed. And a war afterward breaking out with *England*, the king found his nobility very averſe in aſſiſting him therein, which much diſcontented

him: Theſe thoughts, with ſome fearful viſions which he had by night, much terrified him and altered his mind from thoſe extremities which the clergy had put him upon: For one night as he lay at *Linlithgow*, it ſeemed to him that *Thomas Scott*, juſtice-clerk, came to him with a company of devils, crying, *Wo worth the day that ever I knew thee, or thy ſervice, for ſerving thee againſt God, and againſt his ſervants, I am now judged to hell torments:* Hereupon awaking, he called for lights, and cauſing his ſervants to ariſe, he told them what he had heard and ſeen. The next morning, by break of day, word was brought him, that the juſtice-clerk was dead, which fell out juſt at the ſame time, when the king found himſelf ſo troubled, and almoſt in the ſame manner; for he died in great terror of mind, often repeating theſe words, *By the righteous judgment of God I am condemned;* and the manner of his death anſwering the king's dream ſo exactly, made it yet more terrible to him.

Another viſion he had in the ſame place, not many nights after, which did more affright him; for whilſt he lay ſleeping, he thought that Sir *James Hamilton*, whom he had cauſed to be executed, came to him with a drawn ſword in his hand, and therewith cut off both his arms, threatening alſo within a ſhort time to return, and to deprive him of his life, with which he awaked; and as he lay muſing what this dream ſhould ſignify, news was brought him of the death of his two ſons, *James* and *Arthur*; the one dying at *St. Andrews*, and the other at *Stirling*, at one and the ſame hour. The next year, which was 1542, being overwhelmed with grief, he died at *Faulkland*, in the thirty-ſecond year of his age; a little before he died, he had word brought him that his queen was delivered of daughter, whereupon he burſt forth into a paſſion, ſaying, *It came with a laſs*, (meaning the crown) *and will go with a laſs, fie upon it.* Spotſwood's *Hiſtory of* Scotland.

XLVII.

XLVII. *Drahomira*, Queen of *Bohemia*, was an implacable enemy to the Chriſtians, and cauſed many of them to be ſlain; but as ſhe happened to paſs over a place, where the bones of ſome godly miniſters (who had been martyred) lay unburied, the earth opened its mouth, and ſwallowed her up alive, together with the chariot wherein ſhe was, and all that were in it: which place is to be ſeen before the caſtle of *Prague* to this day. *Clark's Martyr.*

XLVIII. About the year 1488, ſome Popiſh biſhops in *Bohemia*, ſtirred up the queen, who was then great with child, to move King *Uladiſlaus*, her huſband, ſeverely to puniſh the *Piccards*, as the Proteſtants were then called; and the queen much pleaſed herſelf in thinking what grateful ſpectacles ſhe ſhould have, when ſhe ſhould ſee ſome of them burnt, ſome beheaded and others drowned in the river: But it pleaſed God, before ſhe could ſee it effected, ſhe fell in travel, and could by no means be delivered of her burden; whereupon the Phyſicians adviſed, that the child ſhould be cut out of her womb, which being done accordingly; the child lived but the mother died. Two years after, the biſhops, by their importunity, prevailed with the king to uſe ſharp remedies againſt this growing religion: whereupon an edict was drawn up, *That all the* Piccards, *or Proteſtants, without diſtinction of age, ſex, or quality, ſhould be murdered.* This edict was brought to the aſſembly of the ſtates at *Prague*, to be confirmed by them: Many of the nobles oppoſed it; but by ſubtilty of the chancellor and his bloody aſſociates, it was at laſt carried by the major part. The chancellor, as he returned from the parliament, viſited a nobleman of his acquaintance; and there, with great rejoicing, told him what was concluded againſt the Proteſtants: The nobleman having a ſervant by, who was a great favourer of them, aſked him how he liked this decree? The ſervant anſwered, *That all parties were not agreed:*

greed: The chancellor ſuſpecting ſome conſpiracy, aſked him, *Who durſt oppoſe the ſtates of the kingdom?* The ſervant ſaid, *There is one in heaven, who, if he were not preſent at your councils, you have but conſulted in vain.* The chancellor replied, *Thou knave, thou ſhalt find that, as well as the reſt of you*; and ſo riſing up in a fury, immediately a carbuncle aroſe upon his foot, which turned to a diſeaſe called *Ignis Sacer*, of which he died ſoon after in much miſery. *Clark's Martyr.*

XLIX. Another who was very forward in promoting this decree; in his return homeward, as he was alighting out of his chariot to make water, ſtruck his privy members on a ſharp nail that was in the boot, whereby as he fell foreward, he drew out his guts and entrails along with him, and not long after, gave up the ghoſt. *Clark's Martyr.*

L. Another nobleman who promoted this cruel decree; as he was hunting, his horſe threw him, and one of his arrows ran into his thigh, and came out at his loins, whereby he died a very painful death. *Clark's Martyr.*

LI. The year after, two *German* tradeſmen were apprehended at *Prague*, and by the monks accuſed of *Lutheraniſm*, for which they were condemned, and burnt: One of their chief perſecutors was ſo violent againſt the Proteſtants, that he wiſhed they were all hanged, burnt, or beheaded by his hands; but it pleaſed God, in his juſt judgment, that ſhortly after all theſe evils fell upon himſelf; for being exceedingly in debt, for very trouble and vexation he went and hanged himſelf; and when his friends had privately buried him, the common people hearing of it, digged up his carcaſs, and threw it out; and, by the magiſtrates command, it was ordered to be burnt; but when the wood was conſumed,

ſumed, and the body only ſcorched, one came and cut off his head. *Clark's Martyr.*

LII. Neither has Almighty God failed to ſhew his diſpleaſure againſt wicked perſecutors in our own country, eſpecially thoſe in bloody Queen *Mary*'s reign, of which we ſhall only collect ſome few. *Alexander*, the keeper of *Newgate*, was a cruel enemy to thoſe that lay there for religion, and uſed to go to bloody *Bonner*, *Story*, *Cholmly*, and the reſt, crying out, *Rid my priſon, rid my priſon*; *I am too much peſtered with theſe hereticks*: The wretch died a miſerable death; his body being ſo ſwoln, that he was rather like a monſter than a man; his intrails alſo were ſo rotten, that none could abide the ſtink of them. His ſon *James*, to whom he left a great eſtate, ſoon waſted it all; ſaying in a jeer, *Ill gotten, ill ſpent*, and as he went through *Newgate-Market* he fell down dead. *Acts and Mon.*

LIII. *John Peter*, ſon-in-law to this *Alexander*, an horrible blaſphemer, who uſed upon every occaſion to ſay, *If it be not ſo, I pray God I may rot before I die*; he was likewiſe very cruel to the poor Chriſtians in priſon: but divine juſtice met with him for all; for his body rotted away by piece-meal, and ſo he died miſerably.

Robert Baulding, as he was apprehending *William Seaman*, the martyr, was ſtricken with lightning, and thereupon pined away and died.

Ralph Lardin, the betrayer of *George Eagles*, was afterward arraigned and hanged; as he ſtood at the bar, he ſaid publickly, *This is juſtly fallen upon me, becauſe I betrayed the innocent blood of that good and juſt man*, George Eagles, *who was condemned by my means, and I ſold his blood for a little money.* The like vengeance of God fell upon *Richard Petto* and Juſtice *Brown*, both cruel perſecutors of *George Eagles*.

One *Dale*, a promoter and perſecutor, was eaten up of lice, and died.

Dr.

Dr. *Dunning*, chancellor of *Norwich*, a bloody perſecutor, in Queen *Mary*'s days, was ſuddenly taken ſitting in his chair, and died.

Dr. *Berry*, commiſſary of *Norfolk*, another bloody perſecutor, as he was walking with one of his concubines, fell down ſuddenly with an heavy groan, and never ſtirred after.

A perſecuting ſuffragan of *Dover*, having been with Cardinal *Pool* for his bleſſing, coming out of the cardinal's chamber, fell down ſtairs, and broke his neck. *Acts and Mon.*

LIV. Biſhop *Thornton*, a cruel perſecutor, as he was looking upon his men at bowls, fell ſuddenly into a palſy, and being carried to his bed, and bid to remember the Lord; *yea, ſo I do*, ſaid he, *and my lord cardinal too*, and ſo he died.

Dr. *Jefferies*, chancellor of *Salisbury*, a wretched perſecutor, having appointed to call before him ninety perſons to examine them by inquiſition; the day before, looking upon his buildings, fell down dead. *Beard's Theatre.*

LV. Sir *Thomas Moor*, lord chancellor of *England*, was a ſworn enemy to the goſpel, and a profeſt perſecutor by fire and ſword of the Proteſtants, and as if he deſigned thereby to grow famous, and get renown; he cauſed a ſumptuous tomb to be erected, whereon to eternize the memory of his cruelty, he cauſed, among other worthy deeds, this principally to be engraven thereon, *That, with all his might, he had perſecuted the* Lutherans: but it fell out contrary to his expectation; for being accuſed, condemned, and executed for high-treaſon, his head was taken off, and his body found no other burial but the gibbet. *Beard's Theatre.*

Theſe and many more ſuch examples are recorded by Mr. *Fox* in his *Acts and Monuments*, which makes good

good that of the Pſalmiſt, *God hath prepared for the wicked the inſtruments of death, he ordaineth his arrows againſt the perſecutors*, Pſal. vii. 13.

If the reader deſire to know more of the cruelties of the Papiſts in all countries for above ſix hundred years paſt, and God's judgments upon them, he may find it at large in a little book, called the Proteſtant Schoolmaſter.

CHAP. V.

Fearful Judgments upon cruel Tyrants, Murderers, and other notorious and debauched Perſons, with the wonderful diſcovery of ſeveral Murders, &c.

IT appeareth in hiſtory, that there have been a multitude of proud, cruel, and vitious princes, and governors in former ages, who have thought that their will ought to be their law, and have gloried in tyrannizing over their poor ſubjects; however it hath pleaſed the Divine Majeſty many times to diſcover his abhorrence and deteſtation of ſuch practices, by his ſevere judgments upon the actors thereof: It is likewiſe as plain, that God Almighty, as well to declare his deteſtation of that crimſon ſin of murder, as to beget and retain in us a horror thereof, hath moſt vigorouſly employed his providence by ſtrange and miraculous ways, to bring to light deeds of darkneſs, and to drag the bloody authors of them out of their greateſt privacies, and concealment, to condign puniſhment; it were an infinite labour to trace the ſeveral footſteps of divine

divine providence in this matter; neither hath luſt, revenge, and other notorious enormities eſcaped God's juſtice many times in this world, as by the following relations it doth remarkably appear.

I. *Ptolomæus Piſco*, one of the kings of *Egypt*, cauſed his own ſon *Memphites* (whom he had begot of his wife and ſiſter *Cleopatra*) to be ſlain, and then commanded his head, hands, and feet to be cut off, and to be ſhut up in a curious caſket, made for that purpoſe, and ſent them to his mother as a preſent upon his birth-day; and when afterward he perceived that by his barbarous tyranny he was grown odious to all his ſubjects, to prevent the danger thereof, he cauſed a ſchool where moſt of the children of the nobility, and others were educated, to be beſet and incompaſſed round with fire, and men with drawn ſwords, and then ſuddenly aſſaulted them, whereby they were all deſtroyed, not one of them eſcaping; but that which he thought to be his refuge proved his ruin; for the people were ſo extremely incenſed with this cruel act, that, with an unanimous conſent, they fell upon him and tore him to pieces. *Beard's Theatre.*

II. The like, if not greater cruelty, was practiſed by a woman, one *Cycenis*, the daughter of *Diogerides*, King of *Thrace*, who took great delight in beholding living men cut in the middle, and invited parents to feaſt upon their own murdered children, cooked and dreſt ſeveral ways; but ſhe was afterward depoſed from her government, and her inhumanities were ſo hateful, that none of her ſubjects would relieve her, whereby ſhe was famiſhed to death, and died of hunger. *Beard's Theatre.*

III. *Vetaldus*, Prince of *Lithuania*, ſtudied divers ſorts of tortures and torments for men, whom, upon every ſlight occaſion, he condemned to death: among the reſt he would command them to be ſewed up in bear-

bear-ſkins, and then made it his ſport to behold them torn in pieces with fierce maſtiffs: In all his warlike diſpoſitions, he carried continually a ſteel bow ready bent, and if any ſoldier happened but to ſtep out of his rank, he inſtantly ſtruck him dead with an arrow, glorying to himſelf that he was ſo good a markſman; but after theſe and abundance of other cruelties, he that delighted to ſee men die like bears, was himſelf, in the end, torn to pieces with wild wolves, being requited much in the ſame manner as he had exerciſed barbarities upon others. *Beard's Theatre.*

IV. The tyrant *Periander* uſurped the government over *Corinth*; after he had murdered the principal men of the city, he put to death his own wife, to content and pleaſe his concubine: nay, he was ſo execrable, as to lie with his own mother: he baniſhed his natural ſon, and cauſed many children of his ſubjects to be gelded. Finally, he committed all manner of villanies, which he was ſenſible had made him abhorred of his people; and therefore fearing that ſome miſerable and monſtrous death would be inflicted on him, and that he ſhould not be buried; he gave order to two of his ſtouteſt ſoldiers, that they ſhould ſtrictly guard a place by him appointed, and not to fail to kill the firſt that came in their way, and to bury his body, being ſlain: Now the firſt that met them was himſelf, who offered himſelf to them without ſpeaking a word, and was therefore immediately killed, and afterward buried by them: Theſe two were ſoon after encountered by four others, whom he had likewiſe appointed to kill them, as they had done him, which they performed accordingly. *Sabellici opera.*

V. In the year 830, *Popiel* the ſecond King of *Poland*, careleſs of matters of ſtate, gave himſelf over to all manner of diſſoluteneſs and debauchery, ſo that his lords and people ſcorned and deſpiſed him: He fearing therefore that they would ſet up one of his kinſmen in

his ſtead; by the advice of his wife, whom he furiouſly loved, feigned himſelf ſick, and ſent for all his uncles princes of *Pomerania* (being twenty in number) to come and ſee him; whom lying in his bed, he earneſtly deſired, *That if he chanced to die, they would make choice of one of his ſons to be king*; which they willingly promiſed, in caſe the lords of the kingdom would conſent thereunto. The queen enticed them all, one by one, to drink a health to the king, which as ſoon as they had done, they took their leaves: But they were ſcarce got out of the king's chamber, before they were ſeized with intolerable pains, by the corroding of the poiſon wherewith the queen had intermingled their drink; and in a ſhort time they all died. The queen gave it out as a judgment of God upon them for having conſpired the death of the king, and proſecuting this accuſation, cauſed their bodies to be taken out of their graves, and caſt into the lake *Goplo*, over a city called *Cruſphitz*: But by a miraculous tranſformation, an innumerable company of rats and mice did ruſh out of thoſe bodies, which gathering together in crouds, went and aſſaulted the king, as he was with great jollity feasting in his palace: The guards endeavoured to drive them away with weapons and fire, but all in vain. The king perplexed with this extraordinary danger, fled with his wife and children into a fortreſs, that is yet to be ſeen in that lake of *Goplo*, whither he was purſued with ſuch a number of theſe creatures, that the land and the waters were covered with them, and they cried and hiſſed moſt fearfully; they entred in at the window of the fortreſs, having ſcaled the walls, and there they devoured the king, his wife and children alive, and left nothing of them remaining; by which means all the race of the *Polonian* princes was utterly extinguiſhed; and *Pyaſt*, a huſbandman, at the laſt was elected king. *Heylin's Coſmography*.

VI. *Hatto*, the ſecond Duke of *Franconia* (ſirnamed *Boneſus*) abbot of *Fulden*, was choſen Archbiſhop of *Mentz*

Mentz in 968, at which time was a grievous dearth, and the poor being ready to ſtarve for want of food, he cauſed great companies of them to be gathered together, and put into barns, pretending that they ſhould receive corn, and other relief; but he cauſed the barns unmercifully to be ſet on fire, and the poor people to be miſerably burnt therein, ſaying withal, *That the poor were like the rats and vermine, who did eat up the fruits of the land*: But not long after, an army of rats gathered themſelves together; no man can tell from whence, and ſet upon him ſo furiouſly, that into what place ſoever he retired himſelf, they would come and fall upon him; if he climbed on high into chambers, they would aſcend the wall, and enter at the windows, and other ſmall chinks and creviſes; the more men attempted to deſtroy them, the more outragious they ſeemed, and the more to increaſe in number. The wretched prelate ſeeing he could find no place by land ſafe for him, reſolved to ſeek ſome refuge on the waters, and got into a boat to convey himſelf to a tower in the midſt of the *Rhine*, near a little city called *Bingen*; but the rats threw themſelves by innumerable heaps into the *Rhine*, and ſwam to the foot of the tower, and clambering up the wall, entered therein, and fell upon him, gnawing and biting, and throatling, and tearing, and tugging him moſt miſerably, till he died. This tower is yet to be ſeen, and at this day called *Rats Tower*. It is alſo remarkable, that whiles the archbiſhop was yet alive, and in perfect health, the rats gnawed and razed out his name written and painted upon many walls. *Heylin's Coſm.*

VII. *Clearchus*, after he had put to death the greateſt part of the nobility, and men of chiefeſt account in the city of *Heraclea*, uſurped a tyrannical authority over them; and amongſt other horrid cruelties and enormities, he conſtrained the widows of thoſe whom he had murdered, to marry thoſe villains his followers, whom he allotted to them; inſomuch that many with

grief and anger killed themſelves. Now there were two perſons of a ſtout and couragious temper, who pitying the miſerable condition of their country, were reſolved to venture their lives to deliver the miſerable people out of his wretched hands; whereupon they came, accompanied with fifty others of the ſame mind and reſolution, pretending as if they would have him decide a private quarrel between them; but as ſoon as they had opportunity, they all jointly fell upon the tyrant, and with their ſwords hewed him to pieces, even in the very midſt of his guards. *Beard's Theatre.*

VIII. *Andronicus* was one of the moſt cruel tyrants that ever lived; for he exceeded in all kind of wickedneſs, as ambition, murder, adultery, inceſt, and the like! He was ſo treacherous and diſloyal, that he traiterouſly murdered the ſon and heir of *Emanuel*, the emperor, cauſing him to be tied up in a ſack, and ſo drowned in the ſea: After which he by violence took poſſeſſion of the empire of *Conſtantinople*, and like a ſtrong thief, ſeized upon that which was none of his own: Having thus attained his deſire, he began to rage and rave, committing all manner of villanies and debaucheries, raviſhing women and virgins, and afterward giving them to his pimps and ruffians to be abuſed; yea, he committed a rape upon one of his own ſiſters; and to ſecure himſelf in this tyrannical eſtate, he murdered moſt of his nobility, and all other that had any ſhew of civility or honeſty, living altogether by robbery and extortion; whereupon his ſubjects, tired out by the multitude of evils which he daily committed, were no longer able to endure his vile outrages and indignities, and therefore roſe up againſt him, and after beſieging him for ſome time, they at laſt got him into their hands, whom they uſed with as much cruelty as he had exerciſed upon them; for having degraded him, and deſpoiled him of all his imperial ornaments, they plucked out one of his eyes, and then ſet him upon an aſs, with his face to the tail, which he held in his hand inſtead of a ſcepter; and

and a rope about his neck, inſtead of a crown; in this attire and order they led him through all the ſtreets of *Conſtantinople*, the people ſhouting, and reviling him on all ſides, ſome throwing dung, others dirt and ſpittle upon him, and women their chamber-pots upon his head; laſtly, he was carried to the gallows, and there hanged. *Beard's Theatre.*

IX. *Pyrrhus*, King of *Epirus*, was a reſtleſs tyrant, his whole delight was in murder and bloodſhed; but at laſt having cunningly gotten into the city of *Argos*, whilſt the citizens made head againſt him, he was hurt with a pike; whereupon he fell upon him that hurt him, who was a perſon of a mean condition, whoſe mother a poor old woman, was at that time got upon the top of a houſe to ſee the fight, and perceiving that it was her ſon whom *Pyrrhus* aſſaulted, ſhe was ſo affrighted to ſee him in that danger, that ſhe took a tyle, and with both her hands threw it at *Pyrrhus*, which glancing upon his helmet, brake his neck bone, and ſlew him. *Plutarch's Lives.*

X. *Ariſtippus*, a tyrant of *Argos*, left not an enemy alive in the city, and had *Antigonus*, a potent prince for his friend; yet was he ſo fearful, that he kept a great guard of ſoldiers continually about him, cauſing them to watch night and day, and to lie about his palace in the cloiſters and galleries adjacent. After ſupper he uſed to turn all his men out of doors, and then ſhutting his court gates to him, he locked himſelf up only with his concubine in a little high chamber, with a trap door, ſetting his bed every night over the door, as one that was continually afraid of his life; and when he was got up into his chamber, his concubine's mother uſed to take away the ladder, and to lock it up in another chamber till the next morning; yet notwithſtanding all this extraordinary care and cautiouſneſs, his enemies broke in upon him, and ſlew him. *Plutarch's Lives.*

XI. *Alexander*, a tyrant in *Theſſaly*, was of ſo cruel a diſpoſition, that he neither regarded reaſon nor juſtice toward any; for he cauſed ſome to be buried alive, others he put into the ſkins of bears, and wild boars, and then ſet his hounds upon them, and one day as the inhabitants of a certain city in league with him, were aſſembled together in council, he cauſed his guards to incloſe them round ſuddenly, and to kill them all, not ſparing the very infants; he conſecrated the dart, wherewith he had ſlain his uncle, and crowned it with garlands, calling it the *Happy Killer*. Being one time at a tragedy, where the miſeries of *Hecuba* and *Andromache* were repreſented, he could not forbear weeping, and therefore went out of the place, leſt it ſhould be obſerved by the people that he pitied theſe feigned ſorrows, who never had any compaſſion for the multitude of citizens whom he had cruelly murdered; now tho' this tyger was continually guarded with troops of ſoldiers, who kept watch about his body night and day, and had alſo a moſt furious dog conſtantly waiting on him, who was unacquainted with any but himſelf, his wife, and one ſervant, who gave him his meat, and was tied to his chamber door every night; yet vengeance found him out, for by his wife's means he was killed, who taking away the ſtairs of his chamber, let in three or four of her own brethren, with whom ſhe had conſpired to murder him; who finding him faſt aſleep one took him by the heels, and another by the hair of the head, and wrung his neck behind; the third thruſt him through with a ſword, ſhe all this while giving them light to diſpatch their buſineſs; the citizens of *Pheres* having notice hereof, got the dead body, which they drew about the ſtreets, and having kicked, abuſed, trampled upon it, and drawn it through the mire and dirt, they threw it out to be devoured of the dogs; ſo odious was the remembrance of his tyranny among them. *Plutarch's Lives.*

XII.

XII. *Nero*, that monſter of men was well educate under *Burrhus* and *Seneca*, and for the firſt five years behaved himſelf very well, ſo that *Trajan* uſed to ſay, *That all the emperors came ſhort of* Nero's *firſt five years*; but afterward he fell into all manner of wickedneſs and debauchery; his manner was to come into the public theatre, and there to ſpend ſome days in ſinging, and he ſcarce took delight in any thing ſo much as the applauſe of the vulgar, and the crowns which they gave him for his ſinging and playing on the harp. At other times he would have them come and ſee his ſkill and dexterity in driving of chariots; at *Naples* he came with his harp into the public theatre, afterward he uſed publickly to ſing at *Rome* and *Athens*, and would not ſuffer any to depart out of the theatre whilſt he was ſinging, what neceſſary occaſion ſoever they had, inſomuch that women with child were ſometimes delivered in the theatre; and others being tired with hearing, and commending him, the doors being ſhut, would get over the walls, or ſeem to be dead, that they might be carried out; he cauſed his ſtatue to be made in the habit of an harper, and all his coin with the like; he exerciſed his luſt, luxury, covetouſneſs, and cruelty at firſt privately, but ſoon after more openly; when it began to be dark, he would go to the taverns and victualing houſes, and run about the ſtreets doing miſchief to many, by beating and abuſing them, and ſometimes, if they reſiſted, throwing them into privies; ſometimes he would break open ſhops, and rob them, and, in his quarrels, often endangered his life; he was once beaten to death almoſt by a man, whoſe wife he had abuſed, after which he had tribunes following him at a little diſtance; he uſed to lengthen out his feaſts from the midſt of the day to the midſt of the night, and would oftentimes ſup in public, being attended with the moſt famous whores, and women pipers about the city: He was given to Sodomy, and cauſed the genitals of a boy called *Sporus* to be cut off, and endeavoured to have made

made him a woman, cauſed him to be dreſſed, and brought to him like a bride; whereupon one merrily ſaid, *That it had been well for the world if* Nero's *father had had ſuch a wife.* He committed inceſt with his own mother *Agrippina*: He cauſed one *Pythagorus* to marry him, as he himſelf had married *Sporus*: He invented ſuch beſtialities, to be committed by men and women, as are not fit to be named: He murdered his wife *Octavia*, by whom he had the empire: and ſoon after married *Poppæa Sabina*, (whom he took from her huſband a *Roman* knight) and loved her dearly; yet when ſhe was great with child, he coming home late one night from his chariot-driving, and ſhe blaming him for it, he ſo kicked her on the belly, that he killed her. He was of a moſt cruel and bloody diſpoſition; he haſtened the death of *Claudius* by poiſon, which he would often boaſt of afterward, and exceedingly rail againſt him, though he received the empire from him; before which *Agrippina*, his mother, went to an aſtrologer, to know the fortune of her ſon *Nero*, who told her, *He ſhould be emperor, but he ſhould be the death of her*; to which ſhe replied, *Let him kill me, ſo he does but reign*: The firſt part of the prognoſtication ſhe ſaw accompliſhed, and the laſt now followed; for having attempted by poiſon, and divers other ways, to take away her life, which did not ſucceed; he ſent a centurion to murder her; *Agrippina* ſeeing him coming toward her with his drawn ſword, took up her cloaths, and expoſed her naked belly to him, bidding him *ſtrike that, ſince her womb had brought forth ſuch a monſter into the world.* After ſhe was ſlain, *Nero* came to view her naked body and her wounds, and without any concernment, villainouſly ſaid, *I did not think I had been born of ſo beautiful a mother*: He then cauſed her womb to be ript up, that he might ſee the place wherein himſelf had lain. After which horrid fact, he was continually tormented with the ſting of his own conſcience, and proteſted, *That his mother often appeared to him with burning torches, laſhing him*

him for that cruel murder; yet he ſtill continued his curſed butcheries: He murdered his aunt *Domitia*, and becauſe *Antonia*, the daughter of *Claudius*, refuſed to marry him, he cauſed her to be ſlain, pretending that ſhe went about to make ſome innovations in the ſtate. He hired conjurers to lay the ghoſt of his mother: He cauſed *Criſpinus*, his ſon-in-law by *Popæa*, to be drowned as he was fiſhing: He ſlew many others, who, by blood and affinity, were near him: He murdered *Aulus Planeus*, a young man, after he had by violence committed Sodomy with him: He forced his maſter *Seneca* to murder himſelf, though he had often ſworn to him he would not do it, and that he would ſooner periſh himſelf than do him any hurt; and he ſent poiſon to his other maſter *Burrhus*. Divers of his rich freed men, and other old men, who had helped him to the empire, and favoured him therein, he murdered, by mixing poiſon either in their meat or drink: Neither was he leſs cruel to others, eſpecially after two conſpiracies were diſcovered againſt him; and ſome of the conſpirators confeſſed the fact, ſaying, *That they knew not how otherwiſe than by his death, to free him from all that wickedneſs wherewith he had defiled himſelf.* And *Nero* aſking *Sulpitius Aper*, a centurion, *why he conſpired againſt him?* He anſwered, *Becauſe I knew not how by any other means to do thee a kindneſs.* After this he raged more extremely againſt all ſorts of perſons, ſetting no bounds to his cruelty, but murdering whom he pleaſed: He gave not above an hours ſpace to any of thoſe whom he commanded to kill themſelves to prepare for death, and had ſurgeons ready to cut all their veins, if they made any delay: His profuſeneſs and prodigality anſwered his cruelty; for it was without all meaſure, ſaying often, *That thoſe who proportioned their expences to their incomes, were ſordid and covetous, and that they only who moſt profuſely and prodigally waſted their eſtates, were magnificent and praiſeworthy.* He never put on the ſame apparel twice: He was very extravagant in coſtly buildings, and when his treaſury

treaſury was exhauſted, he endeavoured by rapine and forgeries to enrich himſelf. He never conferred an office upon any man, but he would ſay to him, *Thou knoweſt what I want, let us make it our buſineſs that none may have any thing but ourſelves.* He took the curious and coſtly images of the Heathen gods of gold and ſilver out of the temple, and ſold them; and as he ſpared not men, ſo neither did he ſpare the city of *Rome*; for being diſpleaſed with the building, narrowneſs, and crookedneſs of the ſtreets, he ſent ſome villains, who made it their buſineſs to run up and down, and ſet the city on fire; and whilſt it was all in a flame, he went up to the top of *Mæcenas* his tower, to feed his eyes with that pleaſant ſight, and in a player's habit, tuned his harp and ſung a ſong of the burning of *Troy*; and when he afterward heard how ill he was ſpoken of for this act, he raiſed a report, that it was done by the Chriſtians, and thereupon uſed all manner of cruelty toward them, and expoſed them to the fury of the people, who horridly tormented them, as if they had been common burners and deſtroyers of cities, and the deadly enemies of human ſocieties. Yea, *Nero* himſelf cauſed ſome of them to be cloathed in wild beaſts ſkins, and torn to pieces with dogs; others were crucified; ſome he made bonefires of to light him in his night ſports: In brief, ſuch exquiſite torments he put them to, as cauſed their enemies themſelves to pity them; and whereas *Tiberius* uſed to ſay, *After my death, let the world be deſtroyed by fire, peſtilence, famine,* &c. *Yea,* (ſaid *Nero*) *let it be deſtroyed in my life time, that I may be a ſpectator of it.* But almighty juſtice at laſt overtook him; for being adjudged by the ſenate to be *an enemy to mankind,* he was condemned to be whipt to death through the ſtreets of *Rome,* and all his armies and forces forſaking him, to avoid this ſhameful and ignominious death, he fled and hid himſelf among briers and thorns, and being weary of his life, deſired ſome of his attendance to kill him, which they refuſing, he cried out, *I have neither a friend nor an enemy, miſerable*

ſerable man that I am, and thereupon threw himſelf into a pit four foot deep, and there deſperately ſlew himſelf. *Sueton.*

XIII. *Tigellinus*, one of the captains of *Nero*'s guard, had been a principal abettor, and encourager of him in his tyrannies, and the chief cauſe of the death of many great perſonages in *Rome*, enriching himſelf with their ſpoils, and the robberies he committed: After the death of *Nero*, (whom, in his extremity, he forſook) he plunged himſelf, and wallowed in all manner of filthineſs and debauchery; now though he was worthy of a thouſand deaths for his cruelties toward many worthy citizens, yet by bribing ſome of the chief favourites of the ſucceeding emperor *Galba*, he eſcaped being queſtioned; but as ſoon as *Otho* was inſtalled in the empire, his deſtruction ſoon followed; for to gratify the *Romans*, *Otho* ſent to apprehend him, who was then in his banqueting houſes in the fields, rioting and ſporting with his harlots, and finding himſelf thus ſurprized, and that he had no way to make his eſcape, though he had prepared boats on purpoſe to carry him away in any danger; and not being able to bribe the meſſenger ſent to take him, though he offered him great rewards, intreated only the favour to ſhave his beard before he went, which being granted, he took a raſor, and inſtead of ſhaving, cut his own throat. *Beard's Theatre.*

XIV. *Antonius Heliogabalus*, Emperor of *Rome*, was infamous for cruelty, gluttony, luſt, and all manner of wickedneſs, and his death was anſwerable to his life; he had his name from an idol of the ſun, whoſe prieſt he had been in *Syria*, and being exceeding rich, by his profuſe gifts to his ſoldiers, he procured himſelf to be choſen emperor, and ſending meſſengers thereof to *Rome*, he was by the ſenate accepted; ſuch was the luxurious pomp of this beaſtly emperor, that he uſed balm in his lamps, and filled his fiſh-ponds with roſe-

water;

water; his garments were of the fineſt gold, and the moſt coſtly ſilk; his ſhoes gliſtered with precious ſtones, curiouſly ingraven; he was never two days ſerved with one kind of meat, nor wore one garment twice; he doted exceedingly upon his mother, with whom he committed inceſt, and did all by her appointment, and was the firſt that brought a woman into the ſenate, cauſing his mother to ſit in one of the conſuls ſeats; he erected a ſenate of women, wherein many ridiculous laws were made; he exerciſed all manner of filthineſs in his palace, and exceeded all that went before him in luſt and uncleanneſs, and being unapt by nature for the act of generation, he would turn himſelf into a woman, and ſought through the world for thoſe who were moſt prodigious for debauchery, that they might exerciſe their luſt upon him; he had ſome days at dinner the brains of oſtriches, another time the tongues of popinjays, and other ſinging birds. When he was near the ſea, he would never eat fiſh; but in places far diſtant from the ſea, his houſe was ſerved with the moſt delicate fiſh; his table was furniſhed with ſeven thouſand fiſhes, and five thouſand fowls at ſupper; in his progreſs he was uſually attended with ſix hundred chariots; he cruelly ſacrificed young children, and conferred the beſt offices upon the moſt debauched perſons, as bawds, fidlers, players, and the like; in a word, he was an utter enemy to all honeſty and ſobriety; and when he was foretold by his aſtrologers and ſorcerers, that he ſhould die a violent death, he provided ropes of ſilk to hang himſelf, ſwords of gold to ſtab himſelf, and ſtrong poiſons in jacinths and emeralds, to poiſon himſelf, if he ſhould on a ſudden be forced thereto: he likewiſe made an high tower, and covered the floor with plates of gold inlaid with precious ſtones, and underneath the window the ground was covered with ſand of gold, from whence he might throw himſelf down, if he were purſued of his enemies; but notwithſtanding all this proviſion, divine vengeance would not ſuffer him to die as he deſired; for his ſoldiers abhoring his filthy carriage,

they

they went to ſeize on him; upon which he fled into an houſe of office, where they ſlew him; and becauſe the privy was not big enough to receive his body, they dragged him thro' the ſtreets of *Rome*, crying out, *Behold a whelp of cruel and inſatiable luſt*; and then threw him into the river of *Tyber*, faſtening a great ſtone to him, that he might be ſeen no more. *Suetonius' Hiſt.*

XV. *Caligula*, another *Roman* emperor, began to ſhew his cruelty to his own kindred as ſoon as he was ſettled in the empire, diſinheriting, and then ſlaying *Tiberius*, who was co-heir with him; he compelled his father-in-law to murder himſelf, envying his nobility, virtues and affinity to him; his adulteries were moſt abominable, abuſing betrothed virgins and married wives, whom, after he had defiled, he hated and abhorred; he abſtained not from the moſt illuſtrious and noble women; he cauſed his grand-mother to kill herſelf, for reproving him for his wickedneſs; and accuſed his two ſiſters, with whom he had committed inceſt, for adultereſſes, and conſpirators againſt him, and therefore baniſhed them; he cauſed the head of the image of *Jupiter* to be taken off, and his own put in the place: He built his palace as far as the market place, and ſet up the images of *Pollux* and *Caſtor* at his door; and oft ſtanding between them, would cauſe all that paſſed by, to worſhip him as a god, and ſome of his flatterers called him *Jupiter*; he cauſed a temple to be built for his godhead, and had prieſts and ſacrifices; he uſed all ſorts of magiſtrates ſcornfully and irreverently; he would reach forth his hands and his feet to the ſenators to be worſhipped, and thoſe who had this favour, muſt publickly thank him for it in the ſenate; ſome of the ſenators he privately murdered, and yet would have them called for, as if they had been living; and a few days after would declare that they had murdered themſelves: many perſons of good quality he would ſtigmatize or diſmember, and then condemn them, ſome to the metal-mines, others to mend high-ways; ſome to be caſt to

wild beaſts, and others to be ſawn aſunder; he uſed to compel parents to be preſent at the torments of their ſons; and one excuſing himſelf by reaſon of his ſickneſs, he ſent his litter for him: Another aſking, Whether he might not ſhut his eyes, whilſt his children were tormented, he cauſed him to be ſlain for it; another father he brought home with him from ſeeing the miſerable death of his ſon, and would force him to laugh, jeſt, and be merry. A *Roman* knight being caſt to the wild beaſts, declared that he was innocent; upon which he cauſed him to be brought back, and to have his tongue cut out, and then to be caſt to them again. If he wanted condemned perſons to be thrown to the wild beaſts, he would cauſe his officers to ſeize any that ſtood near, and throw them to be torn to pieces, having firſt cut out their tongues, that they might tell no tales; when he deſigned to deſtroy any one of the ſenators, he ſuborned ſome perſon to go into the ſenate houſe, and there proclaim him a public enemy, and ſo preſently murder him; neither would he be ſatisfied till his members, joints and bowels, were drawn about the ſtreets, and then brought and laid on an heap before him; he would not ſuffer any to be ſlain preſently, but commanded the hangman ſo to ſtrike, that they might feel themſelves die. He had a horſe which he named *Swift*, whom he invited to ſupper, and gave him provender in a golden manger, and drank wine to him in golden bowls; he ſwore by his horſes health and fortune, and promiſed to make him a conſul, as before he had made him a prieſt; he cauſed a marble ſtable to be built for him, and a manger of ivory, with horſe-cloths of purple, and a chain of precious ſtones; he gave him likewiſe a houſe furniſhed with coſtly houſhold ſtuff, and ſervants, that he might the more ſplendidly entertain thoſe who, in his name, were invited to be his gueſts; having, by ſuch mad profuſeneſs and prodigality exhauſted his treaſury, he ſought by all unjuſt and oppreſſive means to ſupply his wants; he diſannulled many mens wills, becauſe they had not made him their heirs;

he

he ſlew many rich men, and ſeized upon their eſtates, and confiſcated the eſtates of others, ſo that it was a crime to be rich; he levied unheard of taxes and tributes; he proclaimed, that at *New-year's tide* he would receive *New-year's gifts*, and himſelf ſtood at the door to receive all that were brought him, even by the common people; he ſet up likewiſe a bawdy-houſe, or ſtews, in his own palace, and therein proſtituted the chieſeſt women, and the moſt noble boys, to the luſts of all, and made gain and advantage to himſelf thereby; he was ſo enamoured with a deſire of handling money, that he cauſed huge heaps of gold to be ſpread over a large room, and would walk bare-foot upon it, and ſometimes would ſtrip himſelf naked, and roll himſelf upon it. He was an horrid Atheiſt, and deſperate blaſphemer of the Deity; and yet when it thundered, he would wrap his head and face in his garments: and if the thunder were great, he would run under his bed to hide himſelf; and yet he had cauſed an engine to be made, wherewith to thunder againſt heaven, when it thundered, and to lighten againſt the lightening; and when a thunderbolt fell, he would throw up a ſtone toward heaven, ſaying, *Either do thou deſtroy me, or I will deſtroy thee*; and it was not long ere he met with his juſt reward. He deſigned a progreſs into *Alexandria*, reſolving before he went, *to murder all the chieſeſt men in and about* Rome; wiſhing, *That all the people of* Rome *had but one neck, that he might cut them off at one blow*; being fretted that no terrible calamities had happened in his days, whereas, there could hardly be a greater than himſelf; but in the midſt of his rage and wickedneſs, two of the tribunes conſpired againſt him; and one aſking him ſome queſtion about his office, received a very harſh anſwer; whereupon he gave the emperor ſuch a blow between the head and ſhoulders, that with it, and the blows of the accomplices who ruſhed in upon him, he was ſlain amongſt them, no man ſtirring in his defence, tho' many were looking on, and might have aided him if they would. He was no ſooner killed, but

the conſpirators likewiſe ſlew his beſt beloved wife *Cæſonia*, a woman of prodigious luſt and filthineſs; they took his younger daughter, and daſhed out her brains gainſt the walls. After his death there were found in his cloſet two books, one called his *ſword*, the other his *dagger*, wherein were contained the names of all thoſe whom he had deſigned to ſlaughter; there was found alſo a great cheſt ſtuffed with all ſorts of the moſt deadly poiſons, which being thrown into the ſea, poiſoned a multitude of fiſhes. *Sueton. Hiſt.*

XVI. *Commodus*, another emperor of *Rome*, was a moſt wicked ſon of a good father; he exceeded if poſſible *Nero* and *Caligula*, in luſt, cruelty, and rapine; he had three hundred concubines, whom he choſe out of the moſt beautiful matrons and whores of *Rome*, among whom he ſpent his time in his palace in feaſting and drunkenneſs; he killed his ſiſter *Lucilla*, and raviſhed his other ſiſters; he uſed to fight among the ſword-players, and often in ſport killed ſome of them; he likewiſe fought with wild beaſts, of whom he ſlew many thouſand, with his own hands; he was ſo impudent, that he came into the ſenate in womens apparel, where he ſat publickly, and drank unmeaſurably; he endeavoured to ſcrape money together by ſelling honours and offices in all the provinces; he rejected his own name, and would be called *Hercules*, the ſon of *Jupiter*, and deſpiſing the *Roman* habit, he went cloathed in a lions ſkin, carrying a club in his hand, and ſo publickly fought with wild beaſts, and men, whereof he killed ſome with darts, others giant-like with his club; yet would this wretch be called a *pious and happy God*: he commanded the city of *Rome* to be burnt down, and ſent his ſoldiers, who ſlew multitudes of people that were met together in the amphitheatre, and without any cauſe given, would ſlay all thoſe of his bedchamber: Thus growing odious to all, ſome of his own domeſticks, and among them one of his concubines, named *Matria*, (whom he loved above all the

reſt, and called her his *Amazon*) conſpired againſt him, and poiſoned him. *Clark's Mirrour.*

XVII. *Baſſianus Caracalla* in his childhood was merry and pleaſant, and of a mild nature, ſo that it was hoped he would have proved an excellent prince; but when he grew up he was ſtrangely altered, and became fierce and cruel, that he did not ſeem the ſame perſon: His father *Severus* left him ſuch a large *Roman* empire, as none before him had poſſeſſed, with a great and valiant army to defend it; whereupon he began preſently to diſcover his cruel and bloody diſpoſition: For firſt, he ſlew his phyſicians, becauſe they had not obeyed his command in killing his brother-in-law ſoon enough: Then he murdered thoſe who had educated him and his brethren, becauſe they endeavoured to make peace between him and his brother *Geta*: He endeavoured to perſuade his captains to chuſe him ſole emperor: whereas his father had divided the empire between them; and when he could not prevail with them, he goes to his mother, and pretends great love to her, and her ſon *Geta*, yet watches his opportunity, and breaks into *Geta*'s chamber, and murders him in his mothers arms, defiling her all over with his blood; and then runs down into his palace, crying out, *That he had eſcaped a very great danger from his brother* Geta: From thence he runs into the camp, and tells the ſoldiers, *What a conſpiracy* Geta *had made to take away his life, and how hardly he had eſcaped them, by ſlaying him in his own defence*: whereby, and with large gifts, and larger promiſes, he won them to chuſe him ſole emperor, and to declare his brother an enemy. Then began he to exerciſe cruelty without pity upon every trifling occaſion: He cauſed all his brother's houſhold-ſervants and friends to be ſlain, not ſparing their very infants, whether they were noble or ignoble: He cauſed the rich citizens to be ſlain, and then ſeized their eſtates; and among others, he murdered *Papinian*, a famous lawyer, becauſe he would not defend the murdering of his

brother; but ſaying, *That it was eaſier to commit parricide, than to excuſe it*: He uſed publickly to commend *Sylla* and *Tyberius*, two as bad as himſelf, and fought wholly to root out all that were a-kin to the imperial family, or eminent among the ſenators, and at length raged againſt the common people, cauſing multitudes of them without cauſe to be ſlain when they were met together at public plays: And being conſcious of his own wickedneſs, and the peoples hatred to him, he left *Rome*, and went into *Germany*, where he provided guards, and clothed himſelf like them; from thence he went to *Macedonia*, and at *Alexandria* cauſed the ſchools of *Ariſtotle* to be deſtroyed, and his books to be burnt, becauſe he ſaid, *Ariſtotle* was of counſel in ſending poiſon to kill *Alexander*, from thence he went to *Troy*, and ſought out the tomb of *Achilles*, then he went to *Antioch*, to behold *Alexander*'s tomb, which two he pretended to imitate, and then was revenged of the *Alexandrians*, for ſome ſcoffs and jeers they had caſt upon him, for having married *Julia* his mother-in-law, whoſe ſon *Geta* he haid ſlain in her arms, which happened upon this occaſion: *Julia*, who was very fair, being one time in his company, as it were by negligence, diſcovered a great part of her naked body, whereupon *Baſſianus* ſaid, *I would it were lawful*. *Julia* replied, *It is lawful if thou pleaſeſt, knoweſt thou not thyſelf to be emperor, and to give, not to receive laws*. Hereupon, he publickly married her, upon which the *Alexandrians* called him *Oedipus*, and her *Jocaſta*; to be revenged on them for this affront, he pretended that he would chuſe a legion of *Alexandrians*; and when multitudes of them were met together unarmed, he cauſed his ſoldiers to incompaſs them, and cut them all to pieces, ſo that the river *Nilus* overflowed with their blood: From hence he went to the eaſt, and pretending to affect the *Parthian* name, he ſent ambaſſadors to *Artabanus*, King of *Parthia*, to give him his daughter in marriage: *Artibanus* willingly embracing the motion, came to him as to his ſon-in-law,

law, bringing the bride, and a multitude of unarmed followers, crowned with flowers, and whilſt they were offering ſacrifice to their gods, giving the watchword to his army, he ſlew them all, the King himſelf hardly eſcaping by flight. At length the people being wearied, by his ravages and cruelties, as he was eaſing nature, *Marcinus*, prefect of the Pretorian ſoldiers ſtabbed him with a dagger into his bowels, and ſlew him. *Suetonius Hiſt.*

XVIII. *Aulus Vitellius* being choſen emperor by the army in *Germany*, haſtened towards *Rome*: He uſed no government either in his family, or among his ſoldiers; ſo that all places were filled with violence and rapine, which he turned into ſport and joking: When he came into a field where a late battle had been fought, and all his followers were offended with the ſtench of the dead bodies, he uttered this deteſtable ſpeech, *That of all ſmells, he liked beſt the ſmell of a ſlain enemy, but much more of a ſlain citizen.* When he entered *Rome*, he ſacrificed to the ghoſt of *Nero* in *Mars* his field, to ſhew what an excellent pattern he would follow, and there prepared a ſolemn feaſt, ſending for muſicians to ſing *Nero*'s verſes, which himſelf firſt of all much applauded: For the moſt part he governed the commonwealth by the advice of the baſeſt players, and chariot-drivers, and was ready upon every ſmall occaſion to deliver men over to death and puniſhment: He ſpared not uſurers, who had formerly called to him for their debts; nor publicans, who had exacted tribute from him: One of them coming to ſalute him when he came to the empire, he cauſed him to be ſlain in his preſence, ſaying, *That he would feed his eyes with his death.* Two ſons of another coming to interceed for their father, he cauſed to be killed: He baniſhed all mathematicians out of *Rome*, becauſe they had given out that he was born under unhappy planets: He was ſuſpected to be guilty of his own mother's death: Neither was he only thus cruel, but likewiſe extremely given to luxury and

and exceſs: He feaſted at leaſt thrice, and often four times a day, after each of them diſburthening his ſtomach by vomiting: He uſed the moſt curious and coſtly delicates, which could not be had from remote parts at exceſſive charges both from land and ſea, inſomuch that it was commonly ſaid, *That if he had lived longer, he would have undone the* Roman *empire with his luxury and coſtly table:* He was ſo extremely given to gluttony that he could not forbear eating while he was ſacrificing, or in a journey: His whole life was ſpent in gluttony, drunkenneſs, and cruelty, whereby he grew ſo hateful, that the army choſe *Veſpaſian*, then in *Judea*, for their emperor; whereupon *Vitellius* forced *Flavius Sabinus*, *Veſpaſian*'s brother, and the reſt of his family and kindred, to fly into the capitol for ſhelter, which *Vitellius* cauſed to be ſet on fire, and ſo burned them in it; and himſelf being at a feaſt, fed his eyes with that pleaſant ſpectacle, for he was reſolved to eat and drink well, that he might not die without his dinner, and that he might not be afraid of death nor diſgrace: The day after, when news was brought him that *Veſpaſian*, his enemy, drew near, he ſought out all private corners wherein to hide himſelf; all men forſaking him, but only his baker and cook: When his enemies entered the city, they ſought for him, and ſome of the ſoldiers that knew him not, finding him, he denied his own name; and when others that knew him came, he pretended he had ſomething to reveal to *Veſpaſian* that concerned his ſafety; but this prevailed not, for caſting a halter about his neck, they dragged him half naked into the market-place, where he received many ſcorns and reproaches; they then ſet a dagger under his chin, that he might not hang down his head to hide his face: Some threw dirt and dung at him: Some reproaching him with one thing, and ſome with another: At laſt carrying him to *Tyber*, they there cut him in pieces; and then faſtening a hook to his trunk, they threw it into the river. *Suet. Hiſt.*

XIX.

XIX. *Domitian* was the younger ſon of *Veſpaſian*; he behaved himſelf very wickedly in his childhood and youth, and when he came to be emperor, he retired himſelf every day for an hour in ſecret, as if it were to meditate upon ſome ſecret affairs; but he ſpent that time in catching of flies, and pricking out their eyes with a bodkin, ſo that one aſking his chamberlain, whether any body was with the emperor; he wittily anſwered, *No, not ſo much as a fly*; he daily entertained the people with ſumptuous and coſtly ſhows, wherein himſelf ſat as chief in the habit of one of the Heathen gods, and like *Caligula*, commanded himſelf to be called *Lord and God*; and in his public edicts he uſed this phraſe, *Our Lord and God commands this to be done*: one while he ſet himſelf to reform abuſes, and enacted ſome good laws, but quickly returned to his former cruelty, cauſing many ſenators, and ſuch as had been conſuls, to be ſlain, and among them one, becauſe he had a map of the world in his chamber, and becauſe he read the orations of kings and princes, recorded by *Titus Livius*; he baniſhed all philoſophers and mathematicians out of *Italy*, and ſought out new ways to enrich his coffers; his cruelty was not only great, but crafty and unexpected, for he would ſend ſome away merrily, and with aſſurance of ſafety, and preſently ſend men to murder them; and that he might the more abuſe mens patience, he would never paſs by any hard and unjuſt ſentence, without a preface to ſet forth his clemency; his treaſury being exhauſted, he contrived to recruit it by rapine and oppreſſion, ſuborning ſome to accuſe both the living and the dead, that he might ſeize upon their eſtates; he was extreme cruel againſt the Chriſtians, becauſe they would not worſhip him as a God, or his idols at leaſt, pretending that he was brother to the ſun and moon, and adorning his ſhoes with gold and precious ſtones, he commanded the people to kiſs his feet; he ordered all the churches of the Chriſtians to be pulled down and deſtroyed, and the book of the Holy Scriptures to be burnt, which was executed with all the rigour

gour and contempt that could be; he then ſent forth edicts for diſplacing all Chriſtian magiſtrates, and impriſoning ſuch of the common people as would not abjure Chriſtianity, and ſubſcribe to the Heathen idolatries; then were cruel edicts ſent abroad for impriſoning the elders and biſhops, and conſtraining them by divers torments to ſacrifice to idols, upon which there followed all manner of cruelty againſt the Chriſtians, by all kind of tortures; among the reſt *Galerius* his general was ſent to invade *Antioch*, and to force all the Chriſtians to renounce Chriſt; at which time they were aſſembled together, whereupon one *Romanus* a nobleman ran to them, declaring, *That the wolves were at hand which would devour them; yet he exhorted them not to fear by reaſon of the danger; and, through divine grace, the Chriſtians were greatly encouraged by him*, ſo that old men and matrons, fathers and mothers, were all of one mind and reſolution to ſhed their deareſt blood in the profeſſion of the Chriſtian faith, and unanimouſly offered their naked throats to the ſoldiers; whereupon they ſent their captain word, *That they could not enforce the Chriſtians to deny their faith, by reaſon of one* Romanus, *who did mightily encourage them.* The captain commanded he ſhould be brought before him; to whom he ſaid, *What, art thou the author of this ſedition? Art thou the cauſe that ſo many loſe their lives? By the gods I ſwear, thou ſhalt anſwer for them all, and ſhalt ſuffer thoſe torments that thou encourageſt them to undergo.* Romanus anſwered, *Thy ſentence, O emperor, I joyfully imbrace: I am moſt willing to be ſacrificed for my brethren, although I ſhould ſuffer the greateſt torments that thou canſt invent.* The captain being much enraged with this his ſtout anſwer, commanded him to be halled up, and his bowels to be plucked out; whereupon the hangman more pitiful and tender-hearted than he, ſaid, *Not ſo, Sir, this man is of noble parentage, and therefore may not be put to ſo ignoble a death; ſcourge him then,* (quoth the captain) *with whips, having knots of lead at the ends;* which was done accordingly.

ingly. But *Romanus* inſtead of ſighs and tears and groans, ſung pſalms, during his ſuffering, deſiring the tormentors *not to favour him for the ſake of his nobility; for it is not* (ſaid he) *the blood of my progenitors, but the Chriſtian religion which makes me noble.* Then did he earneſtly reprove the cruelty and idolatry of the captain, and derided his idol gods, which ſo much enraged him, that he commanded his ſides to be lanced with knives, till the bones were laid open, yet ſtill did the holy martyr preach the living God, and the Lord Jeſus Chriſt to him: Upon which the tyrant commanded to ſtrike out his teeth, that his ſpeech might be hindred; his order was obeyed, his face was alſo buffetted, his eye-lids torn off, his cheeks cut and gaſhed with knives, the ſkin of his beard by degrees plucked off, and his comely countenance wholly defaced and deformed; yet for all this, the meek and patient martyr ſaid only thus, *I thank thee, O captain, that thou haſt opened to me ſo many mouths to preach my Lord and Saviour Jeſus Chriſt; for as many wounds as I have, ſo many mouths have I to bleſs and praiſe my God, and Jeſus Chriſt my Redeemer.* The captain aſtoniſhed at his conſtancy, bid them give over tormenting him, yet threatens more cruel tortures, and in the mean time blaſphemed God and Chriſt, ſaying, *Thy crucified Saviour is but a God of yeſterday; the gods of the Gentiles are of great antiquity:* But *Romanus* taking occaſion from hence, declared unto him the eternity of Jeſus Chriſt, *&c.* and withal ſaid, *Captain, bring me a Chriſtian child of ſeven years old, and you ſhall hear what he will ſay:* Hereupon a little boy was called out of the multitude, to whom *Romanus* ſaid, *Tell me, my child, whether thou thinkeſt it reaſonable that we worſhip one Chriſt, and in him one Father; or that we worſhip many gods?* To whom the child anſwered, *That ſurely what we affirm to be God, muſt needs be one; and ſince this Chriſt is one, in whom we worſhip one God the Father, he muſt needs be the true God; for that there be many gods, we children cannot believe.* The captain amazed at this, ſaid,

ſaid, *Thou young villain and traitor, where, and of whom learnedſt thou this leſſon? Of my mother*, ſaid the child, *with whoſe milk I ſucked in this leſſon, that I muſt believe in Chriſt.* The mother was called, and appeared, being glad to ſee the courage of her child: The cruel captain commanded the child to be halled up, and ſeverely whipt; at which cruelty the pitiful ſpectators could not forbear tears; only the joyful mother ſtood by, and looked on with dry eyes; yea, ſhe reproved her ſweet child for deſiring but a little cold water, charging it *to thirſt after the cup that the babes of* Bethlehem *once drank of, and bid him remember little* Iſaac, *who ſeeing the ſword over his head, and the altar upon which he was to be ſacrificed, willingly offered his tender neck to be cut off by his father:* Upon this the cruel tormentor on a ſudden plucked the ſkin off the child's head, hair and all; whereupon the mother cried out, *Endure and ſuffer it patiently, my dear child, and in a little time thou ſhalt go to Jeſus Chriſt, who will adorn thy naked head with a crown of eternal glory.* Thus the mother counſels her ſon, and the child is encouraged, and receives the ſtripes and ſcourges with a ſmiling countenance. The captain perceiving the conſtancy of the child to be invincible, and himſelf to be overcome, commandeth this precious ſoul, this bleſſed babe, this little martyr, to be put into a filthy and ſtinking dungeon. Then was *Romanus* brought forth again, to receive new wounds upon his old ſores; and the captain raged againſt the tormentor for dealing ſo mildly with him; and then ſaid, *It is painful for thee*, Romanus, *to be ſo long a dying: I do aſſure thee, in a ſhort time the flaming fire ſhall diſpatch thee, wherein thou, and that boy, thy fellow rebel and traitor ſhall be burnt to aſhes.* As they were going to execution, *Romanus* turned back upon the captain, and ſaid, *I appeal from this thy tyranny, Oh unjuſt judge! to the righteous throne and judgment of Jeſus Chriſt, the upright Judge, where it will appear that thou art a cruel and bloody tyrant, to inflict ſuch horrid tortures upon us innocent*

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Chriſtians. When they were come to the place of execution, the tormentors required the child of the mother, who had carried him in her arms from the priſon, whom ſhe freely and joyfully delivered to them, ſaying, *Farewell, my ſweet babe*; and when the hangman put his ſword to the child's neck, ſhe ſang chearfully in this manner;

All laud and praiſe, with heart and voice,
O Lord, I yield to thee,
To whom the death of all thy ſaints
We know moſt dear to be.

The head of this bleſſed innocent being cut off, the mother wrapt in her garment, laid it to her breaſt, and ſo departed: then there was a mighty fire made, into which *Romanus* was caſt, which being quenched with a great ſtorm of rain, the tyrant commanded his tongue to be cut out; therefore the executioner pulled it far out of his mouth, and cut it off by the roots, and yet for all this it is recorded (but with what credit I know not) that *Romanus* ſpake, ſaying, *He that ſpeaketh for Chriſt ſhall never want a tongue; do not think that the voice which preacheth Chriſt, muſt always have a tongue to be the miniſter*. The captain at this grew even diſtracted, ſuſpecting that the hangman had deceived him by ſome ſlight of hand, and had not cut his tongue off; *If you ſuppoſe ſo* (ſaith the executioner) *open his mouth, and you may ſee the roots of his tongue*: Whereupon the captain being even confounded at the courage and conſtancy of the martyr, commanded him to be brought back to priſon, and to be ſtrangled, where his ſorrowful life and pains ended together, and he received the crown of martyrdom. *Acts and Mon. part* 1.

XX. About the ſame time one *Gordius* a centurion, upon profeſſing himſelf to be a Chriſtian, was apprehended and boldly acknowledged, *That he believed in Chriſt, and valued not what they could inflict on him for this his*

profeſſion: Then did the ſheriff call for ſcourges, gibbets, and all manner of torments: To whom *Gordius* ſaid, *That it would be a loſs and damage to him, if he did not ſuffer divers torments and puniſhments for Chriſt and his cauſe.* The ſheriff more incenſed hereby, commanded all thoſe torments to be inflicted on him; with which *Gordius* was nothing diſturbed, but ſung, *The Lord is my helper, I will not fear what man can do unto me; I will fear no evil, becauſe thou Lord art with me.* Then he blamed the tormentors for favouring of him, provoking them to do their utmoſt; the ſheriff not prevailing that way, ſought by flattery to ſeduce him, promiſing him preferment, riches and honour, if he would deny Chriſt; but *Gordius* derided him as fooliſhly mad, ſaying, *That he looked for greater preferment in heaven, than he could give him here on earth:* He was then condemned, and carried out of the city to be burnt; multitudes followed him, and ſome kiſſing him, intreated him with tears to pity himſelf: To whom he anſwered, *Weep not I pray you for me, but weep for the enemies of God, who fight againſt the Chriſtians; weep, I ſay, for them, who prepare a fire for us, purchaſing hell-fire thereby for themſelves in the day of vengeance; and ceaſe, I pray you, thus to moleſt my ſettled and quiet mind, for truly for the name of Chriſt, I am ready to ſuffer a thouſand deaths.* Others perſuaded him to deny Chriſt with his mouth, and to keep his conſcience to himſelf. *My tongue* (ſaith he) *which by God's goodneſs I have, cannot be brought to deny the Author and Giver of the ſame; for with the heart we believe unto righteouſneſs, and with the tongue we confeſs unto ſalvation.* And thus perſuading and encouraging the people to be willing to die in the like cauſe, with unappaled countenance, he gave up his body to the flames. *Acts and Mon.*

XXI. *Menes* alſo, a ſoldier by profeſſion, forſook all, and went into a deſart, where he gave himſelf to faſting, prayer, meditation, and reading of the ſcriptures; at laſt re-

returning into the city of *Crotis*, when the people were at their paſtimes, he with a loud voice proclaimed himſelf to be a Chriſtian, and thereupon was carried before the preſident; and being demanded concerning his faith, he ſaid, *It is convenient that I confeſs God, in whom is light, and no darkneſs: for with the heart we believe to righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* Then he was tormented with divers tortures, which he regarded not, ſaying, *There is nothing, in my mind, that can be compared to the kingdom of heaven; neither is all the world, if it were weighed in a ballance, comparable to the price of one ſoul:* And farther ſaid, *Who can ſeparate us from the love of Chriſt? Can tribulation? or anguiſh,* &c. And again, *I have learned of my Lord Chriſt, not to fear them that can kill the body, and have no power to kill the ſoul.* Having endured a multitude of torments, he received ſentence of death: and at the place of execution, he ſaid, *I give thee thanks, my Lord God, who haſt accepted me to be a partaker of thy precious death, and haſt not ſuffered me to be devoured of my fierce enemies, but haſt made me conſtant in thy true faith unto the end:* And ſo he loſt his head, but found a crown of glory. *Acts and Mon.*

XXII. Amongſt others, forty young gentlemen that were ſoldiers, freely confeſſed themſelves to be Chriſtians, declaring to the marſhal their names, who being amazed at their boldneſs, was in doubt what to do: he endeavoured with flatteries, and promiſes of preferment, to win them, perſuading them to conſider their youth, and not to change a pleaſant life for a painful and untimely death: But they couragiouſly replied, *They neither deſired money, honour, nor life, but only the celeſtial kingdom of Chriſt; for the love of which they were ready to endure the wheel, croſs, fire, or any other torment.* The marſhal being much offended herewith, deviſed a new torment, for eſpying a pond in the ſtreet, that lay open to the North-wind, it being in the cold Winter-time, he cauſed them to be put into it all night;

but they being joyful, comforted one another as they put off their cloaths, saying, *We put not off now our old cloaths, but our old man (corrupted with the deceits of concupiscence) for which we bless and praise God; for by means of the serpent we once put on the old man, but by means of Jesus Christ we now put him off.* Then they were brought naked, and put into the vehement cold water, where they were kept till the morning, so that all their members were stark and stiff therewith, and as soon as it was day, they having breath yet remaining in them, were brought to the fire, wherein they were consumed to ashes, which were thrown into the flood. It happened that one of the company being more lively, and not so near death as the rest, the executioners pitied him, and delivered him to his mother, who stood by, to save his life; but she led him to the piles of wood, where the other starved creatures lay ready to be burnt, admonishing and exhorting him to accomplish the blessed journey he had taken in hand, which accordingly he did, and was burnt with his companions. *Acts and Mon.*

XXIII. A noble virgin also named *Eulalia*, suffered about this time, she was not above twelve years of age, and had great offers of marriage made to her; but she, observing the courage of the Christians, was very desirous to join herself with them; for which end she prayed fervently to God for strength, and faith to enable her thereunto; but her religious parents fearing that her zeal might make her guilty of her own death, kept her close at their country house, a great way from the city, where she continued for a while; but at last detesting any delay, she went from her father's house by night, and travelled all alone thro' by-ways, with much danger and weariness, toward the city, whither she came in the morning, and going before the judge, with a loud voice she said, *What a shame is it for you thus wickedly to take away mens lives, by dashing their bodies to pieces against the rocks, and all manner of cruelties;*

elties; and alſo to endeavour to deſtroy their ſouls, by compelling them to deny the omnipotent God! Would you know, O you ignorant ſouls, what I am, behold I am a Chriſtian, and an enemy to your deviliſh ſacrifices; I ſcorn and deſpiſe your idols, and tread them under my feet, and acknowledge only God Almighty, the Creator of heaven and earth, and Jeſus Chriſt his only Son, and the Saviour of the world; but what are your gods, but dead idols, and the work of mens hands, &c. *Come on therefore, and let the hangman burn, cut and mangle this poor mortal carcaſs: 'Tis very eaſy to break and deſtroy a weak, brittle, periſhing body; but the mind and ſoul you cannot touch with all that you can do.* The judge enraged herewith, ſaid to the executioner, *Take her, and pull her out by the hair of the head to torments, let her feel the power of our gods, and know what we can do; but yet, O ſturdy girl, I would fain have thee before thou dieſt, to recant this thy wickedneſs, and to ſave thyſelf from a wretched death; conſider what pleaſures thou mayſt enjoy in the houſe of thy honouruble parents; conſider the lamentations and tears of thy miſerable family and relations, which by thy perverſeneſs will be brought to ruin; conſider that thou art now in thy youth, in the very flower of thine age, in the way to honour and preferment by an honourable marriage agreeable to thy quality and eſtate; do not theſe gliſtering glories, and the delights of the marriage-bed move thee; doth not the ſorrow and extreme grief of thy dear parents encline thee to pity thyſelf and them? yea, who is there almoſt that doth not lament thy madneſs and folly? If this doth not prevail, yet conſider the terrible death thou art like to ſuffer; conſider what variety of torments are prepared for thee; for thou ſhalt either be beheaded by this ſword, or thou ſhalt be torn in pieces by the teeth of wild beaſts; or elſe thou ſhalt be thrown alive into the burning flames, and there only attended with the lamentable bewailings of thy friends and kindred, ſhalt be conſumed to aſhes: Now, how eaſy and ſmall a matter is required of thee to avoid all*

this puniſhment! for if thou wilt but take a little ſalt and incenſe between thy fingers, and put it into the cenſer, in honour of our gods, thou ſhalt be ſet free and delivered from all further danger and trouble. When *Eulalia* heard him thus ſpeak, being extremely moved, ſhe ſpit in the tyrant's face, and preſently threw down the idols to the ground, and kicked about the incenſe prepared for ſacrifice; whereupon, without further delay, the hangmen took her, and with all their ſtrength plucked her limbs out of joint; and then with the claws of wild beaſts tore off her fleſh to the bones; while ſhe, all the while, not in the leaſt daunted with their cruel torments, fell a ſinging and praiſing in this manner, *O Lord, I will never forget thy goodneſs and mercy; what a pleaſure is it, O Jeſus, to remember thy triumphant victories, who by ſuffering haſt attained to the height of glory.* Thus with great conſtancy and courage ſhe continued joyfully and chearfully to ſing praiſes to God, even when ſhe was all over ſtained and imbrued in her own blood, and cruelly tormented in all parts of her body; they then proceeded to the laſt and final torture, which was the tearing and rending of her body with the iron-grate and hurdle, and burning her breaſts and ſides with flaming torches; but her hair (which all this while hung down ſo low, that it covered her modeſty) at laſt took fire, and ſhe being no longer willing to live, opened her mouth, and ſwallowed the flame, upon which ſhe immediately gave up the ghoſt; and is now one of thoſe ſouls under the altar, who cry, *How long*, &c. *Acts and Mon.* 1 p.

XXIV. Alſo *Agnes* an honourable young virgin being accuſed for a Chriſtian, was brought before the judge, who endeavoured firſt by flatteries, and then by threatening her with cruel torments to draw her to the denial of her faith; but ſhe valiantly anſwered; *That ſhe feared not his tortures, as being willing to ſuffer all manner of torments, yea, death itſelf, for the ſake of Chriſt. Well,* ſaid the judge, *though thou valueſt*

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pain and torment ſo little, yet I ſuppoſe thou haſt a great eſteem for thy virginity and chaſtity, therefore I am fully determined, unleſs thou ſacrifice to our gods, thou ſhalt immediately be put into the common ſtews and brothel-houſes. Agnes hereupon inveighs vehemently againſt *Minerva*, and her worſhippers; upon which the looſe and debauched youths deſired earneſtly of the judge, that they might have *Agnes* as a prey to their luſt and filthineſs; then ſaid *Agnes, Jeſus Chriſt is not forgetful of thoſe that are his, neither will he leave me deſtitute of his help nor aſſiſtance, but is always ready to protect and defend modeſt and chaſt virgins; and therefore, O tyrant, thy mayſt freely bath thy ſword in my blood, but thou ſhalt never defile my body with filthy luſt, with all that thou canſt do.* She had no ſooner ſpoke theſe words, but the tyrant commanded her to be tied, ſtark naked, at the corner of a ſtreet, where ſtrumpets commonly uſed to haunt: upon which the greateſt part of the people, being both ſorry and aſhamed to ſee ſo ſhameleſs and unſeemly a ſight, ſome turning their heads, and ſome hiding their faces, paſſed by; but one young man among the reſt, with laſcivious eyes and luſtful thoughts, beholding her, immediately a flaſh of lightning ſtruck out both his eyes, and he falling down, wallowed in the ſtreet; whereupon *Agnes* ſung praiſes to God: the cruel tyrant inraged hereby, comcomanded the executioner to draw out his ſword and diſpatch her: ſhe ſeeing a ſturdy ſoldier coming toward her with his drawn ſword, rejoiced, ſaying, *This, O this is he that I love; I will make haſte to meet him, and no longer protract my longing deſires; I will willingly receive his ſword into my breaſt: O eternal Father vouchſafe to open the gates of heaven to my ſoul that ſeeketh thee:* and ſo kneeling down, in the midſt of her ejaculations, he at one blow cut off her head. *Acts and Mon.*

XXV. *Domitian* by his cruelties grew terrible and hateful to his very friends and ſervants, yea to his own wife.

wife. A certain aſtrologer boaſted to him, that, by his art, he could foretel what ſhould come to paſs: *Domitian* aſked him, if he could foreſee what his own end ſhould be. He anſwered, *That he ſhould be torn in pieces of dogs*. *Domitian*, to prove him a liar, commanded him preſently to be ſlain, and his body to be burnt to aſhes: but as they were about to do it, ſo violent a ſhower happened, as quenched the fire, and immediately dogs came and tore him in pieces. This much increaſed the fear of *Domitian*, who had been told by a *Chaldean* when and how he ſhould die, which ſoon after happened, and the vengeance of heaven fell upon him for all his tyranny and cruelty; for *Stephanus*, one of his officers, deſiring to ſpeak with him in private, preſented him with a writing, which, whilſt he was looking upon, he ſtabbed him with a dagger into the lower part of the belly; but not being quite dead, ſeven of his own freed men came about him, and diſpatched him. It is ſaid, that a while before his death, a chough ſpoke *Greek* from the *Tarpeian* rock, which was in *Engliſh*, *All ſhall be well*, which could not be till the tyrant's death. And *Apollonius Tyaneus* being at *Epheſus*, reading a lecture in a grove there, many hundred miles from *Rome*, he, on a ſudden, began to ſpeak low, and more ſlowly, and ſtraight looked pale, and ſtood ſilent; at laſt ſtepping haſtily ſome paces, he cried out as one tranſported, *O brave* Stephanus, *ſtrike the tyrant, kill the murderer, thou haſt ſtruck him, thou haſt wounded him, thou haſt ſlain him*. This being ſpoke in public, it was carefully taken notice of, and the time when it was ſpoken diligently obſerved, and it was afterward found, and well known, that *Domitian* was ſtabbed in *Rome* that day, and the ſame hour of the day by *Stephanus*, who was of his bedchamber. *Lipſius Monit. lib.* 1.

XXVI. *Maximinus* the emperor was born in *Thracia*; his parents were Barbarians, but being of a vaſt body, and huge ſtrength, ſo that he could lift a cart loaden,

loaden, he applied himſelf to the wars, under the emperor *Severus*, who obſerving his ſtrength, activity, and induſtry, preferred him to divers offices in the army, inſomuch that when *Severus* was ſlain, the army made him emperor: Having thus attained to this high dignity, he ſlew all thoſe that knew any thing of the baſeneſs of his birth; yea, many of his friends, who in his low condition had often relieved him: He would not ſuffer any nobleman to be about him: He cruelly murdered all the ſervants of *Severus* his predeceſſor; and executed many of the ſoldiers, hanging ſome, knocking others on the head, and throwing others to wild beaſts. He hired and ſuborned ſome villains at *Rome* to accuſe divers of the ſenators of treaſon, whom he preſently commanded to be ſlain: By which means, he became ſo feared, and conſequently hated and abhorred, that the ſenate, yea the women daily in their temples, made ſolemn prayers and ſupplications againſt him. He ſlew divers of his captains, which ſo provoked the ſoldiers, that one day as he with his ſon, whom he had made partner with him in the empire, were refreſhing themſelves in his tent, they ruſhed in upon them, and ſlew them both, declaring publickly, *That of a dog of ſo baſe a breed, the whelp ought not to be ſpared, but to be deſtroyed likewiſe.* Sueton. Hiſt.

XXVII. *Charles*, King of *Navar*, was a cruel oppreſſor and tyrant over his ſubjects; for he impoſed upon them grievous taxes and tributes, and when many of the chief of them came to complain of their poverty, and that they were not able to bear them, he cauſed them all to be put to death for their boldneſs: He was the kindler of many great miſchiefs in *France*, and alſo of fires, wherewith divers places of ſtrength, and famous buildings, were burnt down: He counſelled the ſon of the Earl of *Foix* to poiſon his father, and gave him the poiſon to effect the villainy with his own hand: His lechery likewiſe and adulteries beſotted his ſoul even in his old age; for at threeſcore years of age he had

had a whore, upon whom he extremely doted, and was hardly ever out of her company, who at length was the cauſe of his death: for returning from her, as he daily did, and entering into his chamber, he went to bed all quaking, and half frozen with cold; neither could he by any means recover his heat, until, by art, they endeavoured to revive nature, which was by blowing upon him with brazen bellows, aquavitæ, and hot blaſts of air; but it happened that a ſpark of the fire by chance flew between the ſheets, and inflamed the dry linen, and the aquavitæ in an inſtant, ſo that ere it was quenched, his late quivering bones were now half burnt. He lived in great grief and torment for fifteen days after, finding no help nor aſſuagement of his torture, by phyſic or chirurgery, and then miſerably died. And thus, as while he lived, his mind conſtantly burned in luſt, and his deſires were hot upon miſchief and oppreſſion, ſo his days were finiſhed with cruel heat and burning. *Beard's Theatre.*

XXVIII. *Lucſack*, king of *Scotland*, ſucceeded his father *Galdus* in that kingdom, but was ſo wretched and miſchievous a tyrant, that his ſubjects hated him no leſs for his vices, than they loved his father for his virtues; he murdered many rich and noble perſons for no cauſe, but only to enrich himſelf with their eſtates; he committed the government of the realm to debauched and wretched perſons, in whoſe company he chiefly delighted; he was ſo impudent as to deflower his own aunts, ſiſters and daughters, and to forſake his own wife; and ſcorned the advice and counſel of his wife and grave counſellors, calling them *Old doting fools*, all which monſtrous villainies, with a thouſand more, ſo incenſed his nobility, that they ſlew him, after he had reigned three years.

XXIX. But, as the old proverb ſays, *Seldom comes a better*, another tyrant as bad, if not worſe, ſucceeded him, called *Mogallus*, couſin-german to *Lucſack*, a man no-

notoriouſly infected with all manner of wickedneſs; for tho' at firſt he gave himſelf to follow the wiſdom and good government of his uncle *Galdus*, yet in his old age, his vices abundantly diſcovered themſelves, but chiefly in oppreſſion, leechery and cruelty: This king licenſed thieves and robbers to take the goods of their neighbours without puniſhment; and he firſt ordained, That the goods of condemned perſons ſhould be confiſcate to the king's uſe, without reſpect either to their wives, children, or creditors. But he alſo, like his predeceſſor, was ſlain by his nobles. *Beard's Theatre.*

XXX. There was likewiſe another king of *Scotland*, called *Athirco*, in the year 240. who ſhewed himſelf a moſt abominable wretch, for he wallowed in all manner of unclean and effeminate luſts, and was not aſhamed to go along the ſtreets in ſight of the people, playing upon a flute, rejoicing more to be accounted a good fidler than a good prince: From this he proceeded at length to the deflowering and raviſhing of women and virgins, inſomuch that the noblemens daughters could not be ſecure from his unſatiable and intolerable luſt; whereupon being purſued by the nobility, when he ſaw no means to eſcape, he deſperately ſlew himſelf. *Beard's Theat.*

XXXI. *Theodorick*, king of *France*, for his negligence and ſluggiſhneſs in his government, was depoſed, and of a king was made a friar, being put into a monaſtery; and *Childerick* ſucceeded him, who exerciſed much barbarous and inhuman cruelty upon his ſubjects; for he ſpared neither noble or ignoble, but ſent them to their graves without juſtice or reaſon: Among others, he cauſed a nobleman to be faſtened to a ſtake, and beaten almoſt to death with clubs; which monſtrous cruelty ſo incenſed the people againſt him, that there wanted not hands to take part with this abuſed nobleman againſt this tyrant, his enemy, whereupon they laid wait for him as he came one day from hunting, and killed him,

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together with his wife great with child: no man either daring, or being willing to defend him. *Beard's Theat.*

XXXII. *John Cameron*, biſhop of *Glaſgow*, was much given to violence and oppreſſion, and committed many deeds full of cruelty and covetouſneſs, eſpecially upon his own tenants and vaſſals, and is reported to have made a fearful and unhappy end; for in the year 1446, the night before *Chriſtmas* day, as he lay aſleep in his houſe, about ſeven miles from the city of *Glaſgow*, he ſeemed to hear a voice, ſummoning him to appear before the tribunal of Chriſt; thereupon he awaked, and being greatly terrified, called to his ſervants to bring lights, and ſit by him: He himſelf took a book in his hand, and began to read; but the voice being again heard, ſtruck all the ſervants with amazement: The ſame voice calling the third time far louder, and more fearfully, the biſhop after an heavy groan, was found dead in the bed, his tongue hanging out of his mouth. This is reported by *Buchanan* almoſt in the ſame words, which I thought good to remember, as a notable example of God's judgment againſt the crying ſin of oppreſſion. *Spotſwood's Church Hiſt.*

XXXIII. To conclude, *Diomedes* the *Thracian* king, fed his horſes with man's fleſh as with provender; but was made, at laſt, provender himſelf for his own horſes by *Hercules*.

Clephes the ſecond king of the *Lumbards*, for his ſavage cruelties toward his own ſubjects, was ſlaughtered by one of his friends.

Damaſippus that maſſacred ſo many citizens of *Rome*, was cut off by *Scylla*.

Ecelinus that played the tyrant at *Tauriſium*, gelding boys, deflowering virgins, cutting off womens breaſts, ripping children out of their mother's wombs, and killing twelve hundred *Patavians* at once, who were his friends, was himſelf at laſt killed in a battle.

In a word, if we read and conſult the hiſtories of all

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countries and times, we ſhall ſeldom or never find any notorious tyrant or oppreſſor of his ſubjects that came to any good end, but generally ſome notable and fearful judgment fell upon them. *Beard's Theatre.*

In the aforementioned examples, we have given an account of the flagitious actions and ends of murderers and tyrants by whole-ſale, as being perſons of great power, and without reſtraint, whereby they had opportunity to do the greater miſchief to mankind; but divine juſtice has not ſpared thoſe of meaner quality, but hath both wonderfully diſcovered and revenged thoſe crying ſins of murder and cruelty, as the following inſtances do fully demonſtrate.

XXXIV. *Bothwell*, who was the chief contriver and actor of the murder of King *Henry* of *Scotland*, father to our King *James*, fled into *Denmark*, where, being diſcovered, he was apprehended and impriſoned by the king; and deſpairing of recovering his liberty, he fell mad, and ended his life moſt miſerably. The archbiſhop of *St. Andrews* alſo, who had a hand in the murder of that king, being taken in the caſtle of *Dumbarton*, was carried to *Stirling*, and hanged publickly on a gibbet erected for that purpoſe. *Spotſwood's hiſt. Scotland.*

XXXV. In the year 1584, whilſt our King *James* was in *Scotland*, there were two gentlemen of good credit, the one called *John Cunningham*, and the other *Malcolm Douglas*, who was much feared for his valour and manhood; theſe two were falſly accuſed by ſome about the king, and one *Robert Hamilton* was ſuborned to ſwear againſt them. When the indictment of *Douglas was read*, he denied all, and fully cleared himſelf by the unlikelyhood of the accuſation, ſo that all that heard him did in their minds believe him innocent; yet were they both condemned and hanged at *Edinburgh*: Theſe gentlemen were much pitied, eſpecially

Douglas. *Hamilton*, the falſe accuſer, lived ever after this in continual fear, and abhorred of all men, but at laſt he was ſlain by one *James Johnſton*, who had vowed to revenge the death of *Douglas*. *Spotſwood's hiſt. of Scotland*.

XXXVI. Sir *James Tyrtil*, *John Dighton*, and *Miles Forreſt*, who were procured by *Richard* III. called *Crook-back*, to murder King *Edward* V. and his brother in the *Tower*, by entering their chamber about midnight, and wrapping them up in the cloaths, keeping down the feather-beds and pillows hard upon their mouths, till they were ſmothered. Theſe three murderers did not long eſcape the vengeance of God; for *Miles Forreſt* rotted away by piece-meal. *Dighton* lived at *Calais* ſo diſdained and hated of all men, that he died there in much miſery: And Sir *James Tyrril* was beheaded on *Tower Hill* for treaſon. *Acts and Monuments*.

XXXVII. The cardinal of *Wincheſter* commonly called the Rich Cardinal, who procured the death of the good duke of *Gloceſter*, in King *Henry* VI's time, was ſhortly after ſtruck with an incurable diſeaſe; who, underſtanding by his phyſicians that he could not live, murmuring and repining thereat, he cried out, *Fy, will not death be hired? Will money do nothing? Muſt I die that have ſo great riches? If the whole realm would ſave my life, I am able either by policy to get it, or by riches to buy it*. But all would not avail, for he died miſerably ſoon after. *Speed's Chron*.

XXXVIII. The duke of *Suffolk* alſo did not long eſcape unpuniſhed; for, in a parliament holden ſoon after, he was accuſed as a traitor to the kingdom, a murderer of the duke of *Gloceſter*, and a robber of the king's treaſury; for all which he was baniſhed for five years: He took ſhipping in *Suffolk*, intending for *France*, but by the way, being encountered by a man of war that belonged

belonged to the *Tower*, he was taken and carried into *Dover* road; where, on the ſide of a ſhip's boat, one cut off his head, 1450. *Speed's Chron.*

XXXIX. In 1618 there lived a man at *Perin* in *Cornwal*, who was bleſſed with ample poſſeſſions, and a fruitful iſſue, unhappy only in a younger ſon, who growing extravagant, went to ſea in a ſmall veſſel, with ſeveral like himſelf, where they made prize of all that they could maſter; and at laſt venturing into the *Streights*, they ſet upon a *Turks* man of war, which they took, and got great booty; but their powder by chance taking fire, blew up the ſhip, and our gallant being a ſkilful ſwimmer, got to ſhoar upon the iſle of *Rhodes*, with the beſt of his jewels; where, offering ſome to ſale to a *Jew*, he knew them to be the governors of *Algiers*, whereupon he was ſeized, and condemned to the gallies for a pyrate, among other *Chriſtians*, whoſe miſerable ſlavery made them uſe their wits to recover their liberty: and watching their opportunity, they effected it by killing ſome of their officers: after which this young man got aboard an *Engliſh* ſhip, and came ſafe to *London*, where his former miſery, and ſome ſkill he had gotten in that art, preferred him to be a ſervant to a ſurgeon; who, after a while, ſent him to the *Eaſt-Indies*: there, by his diligence and induſtry, he got money, with which he returned home; and longing to ſee his native country *Cornwal*, he ſailed in a ſmall ſhip from *London* Weſtward; but ere he attained to his port, he was caſt away upon that coaſt, where once more his excellent ſkill in ſwimming brought him ſafe to ſhoar: But having been fifteen years abſent, he underſtood his father was much decayed in his eſtate, and had retired himſelf to a place not far off, being indeed in debt and danger: his ſiſter he finds married to a mercer, to whom he at firſt appears as a poor ſtranger; but after a while privately reveals himſelf to her, ſhewing her what gold and jewels he had concealed in a bow-caſe about him; and they concluded

that the next day he ſhould appear to his parents, yet to keep himſelf unknown to them, till his ſiſter and her huſband ſhould come thither to him, to make their common joy complete. Accordingly he goes alone to his father's houſe, where his humble behaviour, ſuitable to his poor cloaths, melted the old couple into ſo much compaſſion, as to give him ſhelter from the cold weather under their outward roof; and by degrees his relations of his travels and ſufferings, told with ſo much paſſion to the aged people, made him ſtay ſo long by the kitchen fire, that the huſband bid them *good night*, and went to bed; and ſoon after his true ſtories moving compaſſion in the woman, ſhe wept, and ſo did he: But taking pity on her tears, he comforted her with a piece of gold, which gave her aſſurance that he deſerved a lodging, to which ſhe brought him: and being in bed, he ſhewed her his wealth, which was girded about him, which he told her was ſufficient to relieve her huſband's wants, and to ſpare for himſelf; and ſo being weary, fell aſleep. The old woman being tempted with the golden bait which ſhe had received, and greedily thirſting after the enjoyment of the reſt, went to her huſband, and awaking him, told him this news, and what further ſhe intended to do; and tho' with horrid apprehenſions he often refuſed, yet her puſing eloquence (*Eves* enchantments) moved him at laſt to conſent to be maſter of all that wealth, by murdering the owner thereof; which accordingly they effected, and afterward covered the corps with cloaths, till they had opportunity to convey it away. The early morning haſtens the ſiſter to her father's houſe, where, with ſigns of great joy, ſhe enquires for a ſailor that ſhould lodge there the laſt night. The old people at firſt denied that they had ſeen any ſuch, till ſhe told them, that he was her brother, her loſt brother, whom ſhe certainly knew to be ſo, by a ſcar upon his arm, cut with a ſword in his youth; and that they had reſolved to meet there the next morning, and be merry. The father hearing this, haſtily runs up into the room, and finding the

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mark aforeſaid, with the horrid regret of this monſtrous murder of his own ſon, cuts his throat with the ſame knife wherewith he had committed that execrable deed. A while after the mother going up to conſult with her huſband what to do; and being confounded to ſee him weltring in his own blood, ſhe takes the ſame knife, and therewith rips up her own belly, ſo that the guts tumbled out. The daughter wondring at their delay in coming down, goes up to them, and found too ſoon this bloody tragedy; the mother having time only to relate the fore-mentioned particulars, gave up the ghoſt. The daughter was ſtruck with ſuch a ſudden horror and amazement at this deluge of deſtruction, that ſhe preſently ſunk down and died. The truth of theſe things was frequently known, and the fatal end of that family quickly flew to the court of King *James*, clad with theſe circumſtances, but the printed relation conceals their names, out of reſpect to ſome neighbour of repute, of kin to the family. *Sanderſons's Hiſt. of K.* James.

XL. A noble gentleman lived very happily and lovingly with his wife, who had a chamber-maid of very ſweet and beautiful features, yet not taxed with the leaſt incivility or wantonneſs: however, her lady was jealous of her, and therefore when her huſband was gone ſome days from home, ſhe raiſed a quarrel with the maid, for letting a child ſlip out of her arms; which though it was with little or no hurt, yet ſhe pretended it was lame, paſt recovery; and being implacable againſt her, ſhe committed her to priſon, in a deep, dark and deſolate dungeon in the bottom of the caſtle, which for many years had been ſhut up with an iron grate, and wherein there were abundance of ſnakes, toads, adders, and other ſerpents, into which the worſt malefactor whatſoever, within the memory of man, had not been committed; yet into this noiſome, ſtinking, dreadful place the poor innocent virgin was forced to enter, and the doors were faſt ſhut upon her. She was no ſooner

in, but theſe venomous vermin came from all corners of the vault about her, with horrible hiſſings, and ſeized upon all parts of her body, which, with loud and doleful cries and ſhrieks, ſhe endeavoured to ſtrike off, but all in vain. At noon one of the ſervants, who had a kindneſs for her, goes to his lady, and deſired her, as ſhe was a Chriſtian, to have ſome pity upon the lamentable cries of the poor creature, but to no purpoſe, for ſhe reviled him with boldneſs and ſawcineſs, and gave him blows to boot. At length evening came, and her woful clamours ſtill continued, able to have ſofted flint or marble; when the young man, notwithſtanding his former ill ſucceſs, was reſolved to try once again; and falling upon his knees before his lady, was more importunate with her than before; but the more he ſtrived to pacify her, the more furious ſhe was, and kickt him out of her preſence. Night came on, and they went to bed, but the young man could not ſleep; but riſing at midnight, went to the dungeon door, where, hearing no noiſe, nor ſo much as a ſigh or groan, he thought ſhe was dead; and therefore called boldly at the ladies chamber door, and awakening her, told her, *That ſhe had now executed her cruel revenge; for he doubted not but the poor virgin was dead, ſince all was ſilent.* At which words being ſtartled, ſhe preſently roſe, and calling for ſtore of lights, ſhe cauſed the dungeon door to be opened, where ſhe beheld a terrible ſpectacle; the maid fallen flat on the ground, and four great ſerpents wrapt about her; one of an extraordinary bigneſs about her neck, another had twined itſelf round both her legs, a third like a girdle had imbraced her waſte, and a fourth ſtuck upon her jaws, ſtretching itſelf to its utmoſt length; which was no ſooner taken off, but it died, having ſo gorged itſelf with her blood, that it ſwelled and burſt in ſunder; at which dreadful ſight the lady was ſtruck with ſuch a ſudden horror, that ſhe in a ſhort time grew into a deep melancholy, which afterwards turned into abſolute

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madneſs, and in a raging fit ſhe quickly after died. *Beard's Theatre.*

XLI. In the time of Queen *Elizabeth* of bleſſed memory, there dwelt an old man and woman in *Honeylane* near *Cheapſide*, the leaſt of them ſeventy years of age, who lived privately without any ſervants, and having yearly means coming in, were thought by the neighbours to be rich, their houſe being likewiſe very neat, and well furniſhed for people of their condition, which ſome villains having notice of, they procured a falſe key to their houſe, and entering at midnight, murdered the two old people aſleep in their beds, and then broke open their cheſts, and carried away what they were able, and afterward ſhut the doors upon the dead bodies; the next day neither of them being ſeen by their neighbours, as they daily were, they began to ſuſpect a little, but the ſecond day when they found the door to continue ſhut, neither heard any noiſe in the houſe, they beat at the door, and receiving no anſwer, ſent for an officer, who broke open the door, and found in the firſt room all things out of order, and going up ſtairs, the trunks and cheſts were broke open; but looking toward the bed, they diſcovered the man and his wife miſerably murdered; upon which great ſearch was made, and many taken upon ſuſpicion, but nothing could be proved againſt them; at length a poor vagabond wretch was ſeized on, who being examined, could give no good account of himſelf, and being obſerved to haunt thereabout two or three days before, he was upon theſe preſumptions committed to *Newgate*, and the next ſeſſions arraigned, and for want of making a diſcreet defence, was condemned and hanged for this ſuppoſed murder; but the malefactor indeed, after that horrid fact, eſcaped in the *Low Countries*, where he ſet up a trade, and got a great deal of money, ſo that he was very conſiderable in the place where he lived; but after about twelve years continuance there, being grown out of knowledge in his own country, he could not reſt, nor be quiet, but

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he muſt needs viſit *England*, and came hither for no other buſineſs but to ſee *London*, and buy a piece of plate in *Cheapſide* to carry over with him; to a goldſmith he comes, and in a ſhop near the Strand, cheapens a bowl, and while he was bargaining, it happened that a gentleman was arreſted juſt over againſt *Bow Church*, who drawing his ſword ran up *Cheapſide*, the ſerjeants and people crying *Stop him*; *ſtop him*; all looking that way, the murderer not knowing the cauſe of the tumult, thought they looked at him, and that he was diſcovered, and ſo begins to run away; the people ſeeing him run, they ran after him, and ſtopt him, aſking the cauſe of his flight, who in great affright, and terror of conſcience ſaid, *He was the man.* They aſked him what man? He anſwered, *The ſame man that committed ſuch a bloody murder ſo many years ſince.* Upon which he was apprehended, and committed to *Newgate*, arraigned by his own confeſſion, condemned and hanged firſt on a gibbet, and after at *Mile-end* in chains. Thus we ſee the devil ſeldom or never leaves his miniſters and ſervants, eſpecially in this horrid caſe of murder, without ſhame and vengeance. *Beard's Theatre.*

XLII. Another ſtrange, but true relation, I ſhall inſtance, of a young gentleman of a good eſtate and parentage, whoſe name, for the ſake of his worthy relations, I ſhall conceal. This gentleman being a *Cambridge* ſcholar, and of a great ſpirit, and very ſtout body, could not contain himſelf within his allowance; but being a fellow commoner, he ſpent much above it; ſo that to preſerve his own credit in the town, he having a good horſe, would many times ride out, and take a purſe on the highway; in which courſe, he continued about a year without the leaſt ſuſpicion. At length, his quarterage not being come from his father, and wanting money to ſupply his ordinary riots, he puts himſelf into a diſguiſe, and riding over *Newmarket Heath*, he diſcovers a prize, that is, a ſerving man with a cloakbag behind him, and ſeeing him ſingle, he made up,

up, and bid him *ſtand and deliver:* The other unacquainted with that language, anſwered, *He had but little money, which he was loth to part with. Then thou muſt fight for it*, ſaid the ſcholar. *Content*, ſaith the other. They both drew, and fought ſtoutly; but the honeſt ſerving man was unhappily ſlain, the other being only ſlightly wounded, took away his cloakbag, and binding it behind his own horſe, rid towards the univerſity, and having ſet up his horſe in the town, carried the portmantle to his chamber, which he had no ſooner opened, but he found a letter directed to him from his father, ſignifying that he had ſent him his quarterly allowance by his own faithful ſervant, whom he had lately entertained upon the commendation of a good friend, wiſhing his ſon to entertain him kindly for his ſake Which when he had read, and conſidered all the wicked circumſtances of this adventure, he was ſtrangely altered, and fell into a deep melancholy; in ſhort, the robbery and murder were both diſcovered, and the Lord-chief-juſtice *Popham* then riding that circuit (whoſe near kinſman he was) he was arraigned, and condemned at *Cambridge* aſſizes, and though great interceſſion was made for his pardon, yet none could prevail; for the judge forgetting all manner of alliance, would neither commiſerate his youth, nor want of diſcretion, but cauſed him, without any reſpect of perſons, to be hanged among the common malefactors, *Beard's Theatre.*

XLIII. *Johannes Pontanus* and *Johannes Budeus*, give a very ſtrange account of a malicious ſervant, whom the devil had poſſeſt with his own curſed ſpirit of cruelty, this perſon having taken a virulent ſpleen againſt his maſter for ſome rough uſage, was reſolved to be revenged, and therefore watching his opportunity, when the maſter and the reſt of the family were abroad, he ſhut and barricadoed all the doors about the houſe, and then broke open the chamber upon his miſtreſs, and after he had abuſed and affronted her, he bound her hand and foot,

ſoot, and ſo left her groveling upon the ground: Then this limb of the devil took her three children, the eldeſt not being ſeven years old, and carried them up to the battlements, and when he eſpied his maſter coming home, he called to him, and firſt threw down one child, and then another, from the top of the houſe to the pavement, whereby their bodies were miſerably ſhattered, and daſht to pieces; and then held up the other in his arms to do the like. At which ſight, the miſerable father being extreamly ſtupified (as well he might) fell upon his knees, and humbly beſought the bloody villain, *To ſpare the life of the third, and he would pardon him the death of the two former.* To which the barbarous wretch replied, *There was but one way in the world for him to redeem its life.* The indulgent father, with tears and intreaties, deſired to know what that way was, who preſently replied, *That he ſhould inſtantly, with his knife, cut off his noſe, for there was no other ranſom for the child.* The paſſionate father, who dearly tendered the ſafety of his child, having now no more left, agrees to the condition, and diſfigured and diſhonoured his face, according to the covenant made betwixt them, which was no ſooner done, but this inhuman imp of hell fell into a loud and ſcornful laughter; at which, while the father ſtood amazed, he flung the child, which he held in his arms, after the reſt, and then moſt deſperately caſt himſelf after, preventing a worſe death, and ſuch was the end of this arch-limb of ſatan, and the fruits of malice and revenge. *Beard's Theatre.*

XLIV. *Joannes Gygas* gives this following dreadful relation: A noble and virtuous lady had a chamber-maid of an idle and paſſionate diſpoſition, and a very ill tongue; it happened, upon ſome great provocation, her miſtreſs ſtruck her a box on the ear, at which ſhe fell down, as if ſhe had been ſlain, and uſing many deſpiteful words againſt her lady, told her, *That blow ſhould never be forgot nor forgiven.* And the devil

devil took occaſion from hence to tempt her to accuſe her lady of adultery; thereupon taking a fit opportunity when her lord was in private, ſhe abruptly began thus; *Noble Sir, pray pardon my boldneſs; I have a great ſecret to acquaint you with, were I aſſured you would not reveal it, and thereby that puniſhment ſhould fall upon me, which is deſerved of others*: Wherewith this crocodile wept; and her lord being very deſirous to know what it was, vowed ſecrecy. *I know, Sir* (ſaid ſhe) *that you are ſatisfied, and confident of the modeſty and chaſtity of your lady, but to my great ſorrow I ſpeak it, ſhe violates your bed, and that not with a gentleman of any faſhion or quality, but with one of the grooms of your ſtable; but I moſt humbly beſeech your honour to keep it private till I make you an eye-witneſs thereof.* And here ſhe broke off abruptly, as if tears had prevented her diſcourſe. The nobleman was herewith very ſtrangely ſurpliſed, having obſerved nothing but tenderneſs, and affectionate kindneſs in his lady toward him; nor could he ever tax her with the leaſt wanton carriage, or laſcivious glance; yet he remembred when he went out early to hunt, or hawk, or ſurvey his parks and grounds, he found her many times hardly up, or ready to go to breakfaſt when he came back; and his jealouſy ſuggeſted to him, that in this time this wickedneſs might be committed; and growing full of thoughts, he left her. The wench, or devil's agent, let ſlip no occaſion to proſecute the miſchief ſhe had begun, and therefore ſeeing her lord coming towards his houſe from his ſports early one morning, and knowing her lady was then in bed, ſhe ran preſently to the ſtable, and told one of the grooms, *That he muſt run immediately into his lady's chamber, for ſhe had extraordinary buſineſs with him.* The groom hereupon runs up, as if it had been upon life and death, as indeed it proved; and finding his lady's door open, ruſhes into it, wherewith we was ſo extremely offended, that ſhe flung the bed-ſtaves at him, and would not let him ſpeak. In the

mean

mean time this wicked woman calls her lord, and tells him, now he may find them together; who thereupon runs up to the room with his ſword drawn, and met the groom juſt coming out of the door, and with his ſword ran him through, ſo that without a word he fell down dead in the place. He then enters the chamber, and without aſking one queſtion, or receiving any anſwer, ran his ſword through his lady's heart, as ſhe lay in her bed, and ſent her chaſt ſoul into a better place. Now, as he ſtood leaning upon his ſword, ſo late imbrued in the blood of two innocents, the author of all this villainy ſeeing the horrible ſlaughter, ſhe could keep her own deviliſh counſel no longer, but preſently burſt out into theſe words, *Alas! my lord, what have I done? never was lady more chaſt or conſtant to the bed and embraces of her husband, than ſhe who lies here weltering in her own innocent blood; whatſoever I ſpake of her was falſe and untrue, and merely ſuggeſted by the devil, in revenge of a blow ſhe deſervedly gave me; I therefore, and only I, am the only curſed author of theſe lamentable diſaſters, which have been more bloody than I expected.* Theſe words being ſo mournfully and paſſionately ſpoken, filled his ſoul with diſtraction, ſo that ſometimes caſting his eye upon his honeſt and faithful ſervant, and then upon his virtuous and chaſte wife, it poſſeſſed him with a world of diſturbance at once; ſo that having firſt diſpatched this wretched creature, he then fell upon his own ſword, making up the fourth in this diſmal tragedy. *Beard's Theatre.*

XLV. If you would hear further of judgments upon this crying ſin of murder, every aſſizes and ſeſſions produce too many ſuch precedents: I ſhall therefore add a few inſtances more of the wonderful diſcovery of murders, though committed never ſo ſecretly. In the reign of *Chriſtian* the ſecond, king of *Denmark*, when about twelve of his courtiers were making merry in a parlour, of a ſudden, there happened a quarrel amongſt them,

them, one of whom was poſt-maſter to the king, and all the lights being put out, one of them was ſlain with a dagger: when lights were brought in, and the body found murdered and breathleſs, the king required an account for his dead ſubject; the nobles lay all the guilt upon the poſt-maſter, who was then a great favourite: But the king thinking they ſpoke out of envy, would not believe him guilty. On the contrary they alledged, *That he was the cauſe of that meeting, and that there had been a former grudge and malice between them, and that when the lights were brought in, he was found next to the dead body:* ſo that they deſired the dead corpſe might be laid upon the table, and every one ſingly to lay his hand upon the naked breaſt of the perſon murdered, with a deep proteſtation that they were innocent of the fact; which was done accordingly in the king's preſence, and all in courſe laid their hands, but no change or alteration was found in the body: At laſt the poſt-maſter came, and firſt imbracing his feet, kiſſed them with many tears; thinking thereby, if poſſible, to pacify his angry ſpirit: at length coming to lay his hand upon the breaſt of the dead body, a double flux of blood iſſued from his wound and noſtrils, by which finding himſelf diſcovered, he confeſſed his malicious act, and was by the king deſervedly committed to the hand of the hangman. *Beard's Theatre.*

XLVI. Another like this we find in doctor *Otho Melander,* who relates of a man that through rancour and hatred, had for ſome time watched his neighbour, till at laſt he found him in the woods and thickets, which he judging a place convenient for ſuch a miſchief, laid violent hands upon him, and murdered him, and afterward eſcaped, without being in the leaſt ſuſpected: But the body being afterward brought before the ſenate, and the murderer not to be heard of, they commanded one of his hands to be cut off, and hanged up over the dining table in the common goal of the town. It happened

pened that the malefactor about ten years after, was committed for ſome ſmall matter to that priſon, and brought into the ſame room, and by accident, as he ſat at meat, was placed under the hand; which tho' it was withered and dried by hanging ſo many years, yet now bled afreſh, and dropt upon his trencher; at which all the company being amazed, the jaylor went preſently to inform the ſenate thereof, who ſent for him, and examined him; and he being ſtartled in his conſcience by that divine prodigy, ſoon acknowledged himſelf guilty of that horrid murder; and according to the cuſtom of thoſe countries, was broke on the wheel for the ſame. *Beard's Theatre.*

XLVII. In the year 1656, a woman in *Weſtphalia* being near the time of her travel, went to the next village to confeſs herſelf: in her confeſſion ſhe told the Popiſh prieſt ſhe had newly found a purſe full of money, and therefore deſired him that he would ſpeak of it publickly, that it might be again reſtored to the right owner. The prieſt told her it was ſent to her from heaven, and that ſhe ſhould reſerve it to herſelf, and enjoy it. The woman thus informed, kept the purſe to herſelf. In her return home ſhe was to paſs thro' a grove, into which ſhe was no ſooner entered, but the pains of travel came upon her: In the mean time a noble perſon who had loſt the purſe, rode up to her, and demanded if ſhe had not found one. She beſeeches him, *for the love of God, to ride to the next village for ſome women to aſſiſt her in her labour, and that ſhe would reſtore him the purſe he ſought for.* The nobleman rode as faſt as he could to call ſome women: in which time of his abſence came the wicked prieſt, cuts off the womans head, and ſeizes upon the purſe. The nobleman returning with the women are witneſſes of this tragical ſpectacle, but who had done it was unknown. It was a time when the ſnow lay thick upon the ground, and finding ſome footſteps, he purſued them till he overtook the prieſt, whom he ſeized, and found the purſe about him;

him; he tied him therefore to the tail of his horſe, and ſo dragged him to the magiſtrate to be puniſhed. His ſentence was to be thrown into a caldron of boiling oyl, which was accordingly executed on him, *Jan.* 20. 1656. *Wanley's Hiſt. Man.*

XLVIII. *Luther* gives a relation of a certain *Almaign*, who in travelling fell among thieves, who being about to cut his throat, the poor man eſpied a flight of crows, and ſaid, *O crows, I take you for my witneſſes, and revengers of my death.* About two or three days after, theſe murdering thieves drinking in an inn, a company of crows came and lighted upon the top of the houſe, whereupon the thieves began to laugh, and one of them ſaid, *Look yonder are they which muſt revenge his death whom we lately ſlew.* The tapſter over-hearing their diſcourſe, relates it to the magiſtrate, who cauſed them to be apprehended; and upon their diſagreeing ſpeeches, and contrary anſwers, urged them ſo far, that they confeſſed the truth, and received their deſerved puniſhment. *Wanley's Hiſt. Man.*

XLIX. *Ibycus* the poet was ſet upon by thieves in hope of prey, and ſeeing their knives at his throat, he called to ſome cranes, which he then ſaw flying over his head, *that they would revenge his death.* Theſe murderers afterward ſitting in the market-place, a flock of cranes again flew over them, upon which one of them ſaid, *Behold the revengers of Ibycus*: This ſaying was catched up by ſome preſent, upon which they were ſuſpected of his murder, examined by torture, confeſſed the fact, and were executed. *Fitzherbert Re. & Policies.*

L. In the ſecond year of King *James*, a ſtrange accident happened to the terror of all bloody murderers: *John Waters* of *Lower Darwen*, in the county of *Lancaſter*, gardener, was by reaſon of his trade much abſent from his family. In which his abſence, his wife,

not without cauſe, was ſuſpected of incontinency with one *Giles Haworth*, of the ſame town. This *Giles Haworth* and *Waters*'s wife conſpired and contrived the death of *Waters*, in this manner: They contracted with one *Ribcheſter*, a poor man, to kill *Waters*; and as ſoon as *Waters* came home, and went to bed, *Giles Haworth* and *Waters*'s wife conducted the hired executioner to the ſaid *Waters*, who ſeeing him ſo innocently laid between his two ſmall children (twins about half a year old in bed) repented of his enterprize, and totally refuſed to kill him. *Giles Haworth*, diſpleaſed at the faint-heartedneſs of *Ribcheſter*, takes the ax into his own hands, and daſhed out his brains. The murderer buried him in a cow-houſe. *Waters* being long miſſing, the neighbourhood aſked his wife for him; ſhe denied that ſhe knew where he was: thereupon public ſearch was made for him in all pits round about, leaſt he ſhould caſually have fallen into any of them. It happened that *Thomas Haworth* of that town, was for many nights together much troubled with broken ſleeps, and dreams of the murder; he revealed his dreams to his wife, but ſhe laboured to conceal them a long time. This *Thomas Haworth* had occaſion to paſs by the houſe every day where the murder was done, and did call, and enquire for *Waters*, as often as he went near the houſe. One day he went into the houſe to aſk for him, and there was a neighbour, who ſaid to him, *'Tis ſaid* Waters *lies under this ſtone*, pointing to the hearth-ſtone; to which *Thomas Haworth* replied, *And I have dreamed that he is under a ſtone not far diſtant.* The conſtable of the town being by accident there, urged *Haworth* to diſcover at large what he had dreamed, which he accordingly did: *I have* (quoth he) *many a time within this eight weeks* (for ſo long it was ſince the murder) *dreamed very reſtleſly, that* Waters *was murdered, and buried under a broad ſtone in the cow-houſe; I have told my troubled dreams to my wife alone, but ſhe refuſes to let me make it known, but I am not able to conceal my dreams any*

longer,

longer, my ſleep departs from me, I am preſſed and troubled with fearful dreams, which I cannot bear any longer, and they increaſe upon me. The conſtable hearing this, made ſearch immediately upon it, and found, as he had dreamed, the murdered body eight weeks buried under a flat ſtone in the cow-houſe. *Ribcheſter* and *Giles Haworth* fled, and never came again: *Anne Waters* the wife being apprehended, confeſſed the murder, and the former circumſtances, and was burned for the ſame. *Webſter of Witchcraft*, p. 296.

LI. About the year 1623, one *Fletcher* of *Raſcal*, a town in the North Riding of *Yorſhire*, a yeoman of a good eſtate, married a luſty young woman from *Thornton Brigs*, who had formerly been kind with one *Ralph Raynard*, who kept an inn, within half a mile from *Raſcal*, in the high road betwixt *York* and *Thuſke*, his ſiſter living with him. This *Raynard* continued in unlawful luſt with *Fletcher*'s wife, and not content therewith conſpired the death of *Fletcher*, one *Mark Dunn* being made privy, and hired to aſſiſt in the murder; which *Raynard* and *Dunn* accompliſhed upon *May day*, by drowning him as they were travelling all three together from a town called *Huby*; and acquainting the wife with the deed, ſhe gave them a ſack, therein to convey his body, which they did, and buried it in *Raynard*'s backſide, or croft, where an old oak had been ſtubbed up, and ſowed muſtard ſeed in the place, thereby to hide it. They then continued their wicked courſe of luſt and drunkenneſs, and the neighbours did much wonder at *Fletcher*'s abſence, but his wife excuſed it, and ſaid, *He was only gone aſide, for fear of ſome writs being ſerved upon him*; and ſo it continued till about *July* 7th thereafter, when *Raynard* going to *Topcliff* fair, and ſetting up his horſe in the ſtable, the ſpirit of *Fletcher*, in his uſual ſhape and habit, did appear unto him, and ſaid, *Oh* Ralph, *repent, repent*; *for my revenge is at hand*: And ever after, untill he

was put in the goal, the ſpirit ſeemed continually to ſtand before him; whereby he became ſad and reſtleſs, and his own ſiſter over-hearing his confeſſion, and relation of it to another perſon, did, through fear of loſing her own life, immediately reveal it to Sir *William Sheffeild*, who lived in *Raſcal*; whereupon *Raynard*, *Dunn*, and the wife, were all three apprehended, and ſent to the goal at *York*, where they were condemned, and executed near the place where *Raynard* lived, and *Fletcher* was buried: the two men being hung up in chains, and the woman burned under the gallows. I have recited this ſtory punctually, as a thing that hath been very much fixed in my memory, being then but young, and a certain truth, I being, with many more, an ear-witneſs of their confeſſions, and an eye-witneſs of their executions; and likewiſe ſaw *Fletcher* when he was taken up, where they had buried him in his cloaths, which were a green fuſtain doublet pinkt upon white, gray breeches, and his walking boots, and braſs ſpurs, without rowels. *Webſter of Witchcraft*, p. 298.

LII. About the year 1632, there lived one *Walker*, near *Cheſter*, *in the Street*, who was a yeoman of a good eſtate, and a widower. He had a young kinſwoman to keep his houſe, who was by the neighbours ſuſpected to be with child, and was ſent away one evening in the dark, with one *Mark Sharp* a collier, and was not heard of, nor little notice taken of her, till a long time after, one *James Graham*, a miller, who lived two miles from *Walker*'s houſe, being one night alone very late in his mill grinding corn, about twelve of the clock at night, the doors being ſhut, there ſtood a woman in the midſt of the floor, with her hair hanging down all bloody, and five large wounds in her head; he was very much affrighted, yet had the courage to aſk her (after bleſſing himſelf) who ſhe was, and what ſhe wanted. To whom ſhe ſaid, *I am the ſpirit of ſuch a woman, who lived with* Walker, *and being got with child*

child by him, he promiſed to ſend me to a private place, where I ſhould be well lookt to, till I was brought to bed, and well recovered, and then I ſhould come again and keep his houſe: And accordingly, ſaid the apparition, *I was one night late ſent away with one* Mark Sharp, *who upon a moor,* naming a place which the miller knew, *ſlew me with a pick, ſuch as men dig coals with, and gave me theſe five wounds, and after threw my body into a coal-pit hard by, and hid the pick under the bank, and his ſhoes and ſtockings being bloody, he endeavoured to waſh them, but ſeeing the blood would not waſh off, he left them there:* And the apparition further told the miller, *That he muſt be the man to reveal it, or elſe ſhe muſt ſtill appear, and haunt him.* The miller returned home very ſad and heavy, but ſpoke not one word of what he had ſeen, yet eſchewed as much as he could to ſtay in the mill in the night without company, thinking thereby to eſcape the ſeeing this dreadful apparition; but notwithſtanding, one night when it began to be dark, the apparition met him again, and ſeemed very fierce and cruel, threatening him, that if he did not reveal the murder, ſhe would continually purſue and haunt him: Yet for all this he ſtill concealed it, until St. *Thomas*'s eve before *Chriſtmas*; when being ſoon after ſun-ſet walking in his garden, ſhe appeared again, and then ſo threatened and affrighted him, that he promiſed faithfully to reveal it next morning. In the morning he went to a magiſtrate, and diſcovered the whole matter, with all the circumſtances; and diligent ſearch being made, the body was found in a coal pit, with five wounds in the head, and the pick and ſhoes and ſtockings yet bloody, and in every circumſtance, as the apparition had related to the miller: whereupon *Walker* and *Mark Sharp* were both apprehended, but would confeſs nothing. At the aſſizes following, (I think it was *Durham*) they were arraigned, found guilty, and hanged; but I could never hear that they confeſſed the fact. It was reported, that the apparition did appear to the judge, or the foreman of the

jury,

jury, but of that I know no certainty. There are many perſons yet alive that can remember this ſtrange murder; and I ſaw and read the letter that was ſent to Serjeant *Hutton* about it, from the judge before whom they were tried; which makes me relate it with the greater confidence. *Webſter of Witchcraft*, p. 300.

LIII. A merchant of *Lucca*, travelling to *Roan* in *France*, was in the way murdered by a *Frenchman*, his ſervant, and thrown among the vines. As the fact was doing, a blind man comes by, led with a dog, as is uſual; and hearing one groan, aſked who it was? The murderer anſwered, *That it was a ſick man eaſing himſelf.* The blind man thus deluded; the villain, with his maſter's money, and bills of exchange, ſets up ſhop at *Roan*: In the mean time the merchant was expected at *Lucca*; and when he came not, a meſſenger was diſpatched to ſeek him, who after much inquiry, heard at an inn, that ſix months before, a *Luquois* merchant lodged there, and was going toward *Paris*: But the meſſenger hearing nothing of him there, began to ſuſpect that he was murdered, and made his complaint to the parliament of *Roan*, who cauſed inquiry to be made, if any about that time had ſet up a new ſhop; and finding that the perſon aforeſaid had, they cauſed him to be arreſted; but he, upon examination, denied the fact, till the dead corpſe was heard of; and the blind man alſo hearing of this enquiry, informed what he had heard about that place where the corpſe was found; and what the murderer anſwered, ſaying, *That he knew that voice from any others*; many priſoners therefore were ordered to ſpeak the ſame words to the blind man, together with the murderer; but amongſt them all he owned his voice; whereupon the villain poſſeſſed with abundance of horror, confeſſed the fact, and was deſervedly executed. *Beard's Theatre.*

LIV. In *Metz*, a city of *Lorrain*, the common hangman in the night, and in the abſence of the maſter, got pri-

privately into the cellar of a merchant's houſe, where he firſt ſlew the maid, who was ſent by the miſtreſs to fetch ſome wine, and then killed the miſtreſs likewiſe, who wondering at her maids ſtay, came to ſee the reaſon: This done, he fell to rifling cheſts and cabinets. The merchant, upon his return, finding the horrible murders, and plunder of his houſe, with a ſoul full of troubles and grief, complains to the ſenate; and when there were divers diſcourſes about the murder, the hangman got alſo among the croud, and muttered out ſuch words as theſe, *That ſeeing there had been frequent brawls and quarrels between the merchant and his wife, there was no doubt but he was the author of that tragedy in his houſe; and*, ſaid he, *were he in my hands, I would ſoon make him confeſs it.* By theſe and the like words, it came to paſs, that the merchant was caſt into priſon, and being tortured in a moſt cruel manner by this wretched hangman, he, tho' innocent, confeſſed himſelf the murderer, and ſo was condemned to an horrible death, which he ſuffered accordingly: Now was the executioner ſecure, and ſeemed to be free from all danger; when the wakeful juſtice of heaven diſcovered the villainy; for he wanting money, had pawned a ſilver bowl to a *Jew*, who finding upon it the coat of arms of the merchant newly executed, ſent it to the magiſtrate, with notice thereof; whereupon the hangman was immediately caſt into priſon; and being examined how he came by the cup, he there confeſſed all, as it had been done by him, and that he was the only murderer. Thus the innocency of the merchant was diſcovered, and the executioner had the due puniſhment of his wickedneſs. *Wanly Hiſt. Man.* p. 92.

LV. In 1551, a young woman at *Paris* had her brains beaten out by a man with a hammer, near a church, whether ſhe was going to maſs at midnight, and all her rings and jewels taken from her. The hammer being left with the corpſe, was known to be a poor ſmiths hard by; who thereupon being ſuſpected of the murder,

murder, was put to ſuch torture, as utterly deprived him of the uſe of his limbs, whereby to get his living; ſo that reduced to extreme poverty, he ended his life in great miſery. All this while, which was the ſpace of twenty years, the murderer remained unknown, and the memory of the murder ſeemed to be buried with the dead woman in her grave; but mark the juſtice of God: One *John Fleming*, being in a village at ſupper, chanced to ſay, he had left his wife at home ſick, and no body with her but a little boy: There was an old man then preſent, named *Monſtier*, and a ſon-in-law of his, who both went immediately away that night, and at ten in the morning came to *Fleming*'s houſe, with each of them a baſket of cherries, and a green gooſe, as if preſents from the huſband: They were let in by the boy, whom they preſently murdered; yet not ſo, but the woman heard his cry, and therefore locked faſt the chamber door, and cried for help out at the window: The neighbours ran in, and took theſe two villains, one in the funnel of a chimney, and the other in a well in the cellar, with nothing but his noſe above water. Theſe two being condemned, and brought to the place of execution, *Monſtier* deſired to ſpeak with the ſmith's widow, of whom he aſked forgiveneſs; confeſſing that he had ſtollen his hammer from him, wherewith he had murdered the young woman aforementioned. Thus the ſmith's innocency was cleared up, and the murderer juſtly puniſhed, twenty years after the commitment. *Beard's Theatre*, p. 300.

LVI. At *Tiguri*, a certain vagabond rogue had killed his companion that lay with him in the night in a barn, and having firſt removed the dead corpſe out of ſight, fled away betimes in the morning; but the maſter of the barn ſeeing ſigns of a murder, ſoon after found the dead body. In the mean time, the murderer was got far away; yet by the noiſe of crows and jays which followed and aſſaulted him, he was taken notice of by ſome reapers then in the field, who were ſome-

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what terrified at the novelty of ſo unuſual a thing. The murderer for all this holds on his way, and now might he ſeem to be almoſt out of danger; when there came ſuch as were ordered to make purſuit after him, who enquired of the reapers, *If any man had paſſed that way?* Who tell him, *They had ſeen none beſides one only fellow, who as he paſſed, was ever and anon moleſted with the crows and jays; that they thence did conjecture he was ſome villain, and that if they made haſte, they might undoubtedly take him.* The wretch was ſoon after ſeized by them; and afterwards broken upon the wheel. At his execution, with ſighs and prayers, I heard him acknowledge the providence of God, a clear inſtance of which he had received in ſo unuſual a diſcovery of his murder, *Montanus de Provid.*

LVII. *Parthenias* treaſurer to *Theodobert*, king of *France*, had traiterouſly ſlain an eſpecial friend of his, called *Auſanius*, together with his wife *Papianilla*, and when no man ſuſpected him thereof, he diſcovered himſelf in this manner: As he ſlept in his bed, he ſuddenly roared out, crying *for help, or elſe he periſhed:* and being demanded what he ailed, he, half aſleep anſwered, *That his friend* Auſanius *and his wife, whom he had murdered long before, did now ſummon him to anſwer it before the tribunal of God.* Upon this confeſſion he was apprehended, and after due examination, ſtoned to death. Thus though all witneſſes fail, the murderer's own conſcience is ſufficient to betray him. *Beard's Theatre*, p. 285.

LVIII. *Plutarch* reporteth, that a ſoldier belonging to King *Pyrrhus* being ſlain, his dog diſcovered him, for when the dog could by no means be brought from the dead body, but fawned upon the king, as it were, deſiring his aſſiſtance; the king commanded all his army to paſs by in good order, by two, and two, till at length the murderers came, and then the dog flew upon them ſo fiercely, as if he would have torn them

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in pieces; and turning to the king ran again upon the murderers: whereupon being apprehended, and examined, they ſoon confeſſed the fact, and received condign puniſhment as they deſerved. This we muſt apprehend to be the mighty power of God, who, to deter men from ſhedding innocent blood, doth ſtir up the dumb creatures to diſcover this bloody ſin. *Beard's Theatre.*

The ſame author reporteth the like concerning the death of the poet *Heſiod*, who being ſecretly ſlain, the murderers, though unknown to all the world, ſave God and their own conſciences, were likewiſe diſcovered by means of the poet's dog. *Beard's Theatre.*

LIX. The like we read of two *French* merchants, who travelling together through a wood, one of them ſlew the other, to get his money, and buried him; but the dog of the murdered merchant would not depart from the place but filled the woods with howling and cries. The murderer went forward on his journey, and the inhabitants near the wood found out the dead corpſe, and alſo the dog; whom they kept, and fed, till the fair to which people were going was over, and the merchants returned again; at which time they watched the high-ways, having the dog with them, who ſeeing the murderer paſs by, preſently fell upon him without any provocation, as againſt his mortal enemy, whereupon he was apprehended, confeſſed the fact, and was juſtly executed for the ſame. *Beard's Theatre.*

LX. The ſame author mentions yet a more ſtrange diſcovery of murder, as followeth: There was, ſaith he, a young woman near *Paris*, who was beloved of two young men, one of whom, as he was going to viſit his miſtreſs, was murdered by the way, and buried, and having a dog with him, he would not depart from the grave of his maſter. At length the young man being miſſed by his father and his brethren, they diligently

diligently ſought him, and at laſt found his dog lying on his grave, who howled pitifully as ſoon as he ſaw his maſter's brother. The grave was opened, and the murdered body found, which was brought from thence, and buried in another place; but the murderer could not be found. It happened ſome time after, that the dog (in the preſence of his brethren) eſpied him, and preſently aſſaulted him with great fierceneſs: Upon which, the young man was apprehended and examined; and when by no means or policy he could be perſuaded to confeſs, the magiſtrate commanded that the young man and the dog ſhould fight together; the dog was covered with a dry ſkin, inſtead of armour, and the murderer with a ſpear, and a thin linen garment about him, and ſo they both came out to fight; but behold the hand of divine vengeance, the man offering to ſtrike at the dog with his ſpear, the dog preſently leap'd at his face, and caught him faſt by the throat, and threw him down: whereat the wretch amazed, cried out to the ſpectators, *Take pity on me, and pull off the dog from my throat, and I will confeſs all*: Which being done, he confeſſed the cauſe and manner of the murder, for which he received deſerved puniſhment. *Beard's Theatre*, p. 210.

LXI. *Manlius* in his *Common Places*, ſays, That at *Winſheim* in *Germany*, there was a man, who had committed divers murders ſome years before, who about *Eaſter* bought three calves heads, and putting them in a net, carried them along the ſtreets: As many as ſaw them, judged them to be mens heads all bloody; for ſo they ſeemed to them. Some that ſaw them, went and informed the *Senate*, who immediately ſent officers to apprehend him; when he was brought forth, and aſked *where he had thoſe mens heads*. He anſwered, *That he bought them in the ſhambles*. The butcher being ſent for, ſaid, *He ſold him calves, not mens heads*. The *Senate* being amazed at the thing, ſent him to priſon, where being ſtrictly examined, he confeſſed the

former murders whereof he was guilty; and ſuffered for the ſame. When the heads were taken out of the net; they were then ſeen to be but calves heads. *Clark's Mirrour*, 2 Part. p. 460.

LXII. A murderer at *Tubing* was betrayed by his own ſighs, which were ſo deep and inceſſant, for grief, not of the fact, but of the ſmall booty; and being aſked the queſtion, readily acknowledged his crime, and was executed.

Another murderer in *Spain* was diſcovered by the trembling of his heart; for when many were ſuſpected of the murder, and denied it, the judge cauſed all their breaſts to be opened, and him in whom he felt moſt trembling of his heart, was found guilty and condemned, who could not deny the fact, but preſently confeſſed the ſame, and ſuffered death accordingly. *Beard's Theat.*

LXIII. At *Iſenacum*, a young man being in love with a maid, and not having wherewith to maintain her, uſed this unlawful means to accompliſh his deſire: One night he killed his landlord, and throwing his body into a cellar, took away all his money, and then made haſte away; but he had not gone many ſteps, when the terror of his conſcience, and the judgment of God, ſo ſtupified him, that he could not ſtir a foot further, till he was apprehended. *Martin Luther* and *Melanchon* were eye-witneſſes of this miraculous judgment, who likewiſe brought the murderer to confeſſion of his ſins, and repentance for the ſame. *Beard's Theatre*, p. 214.

By theſe examples, we ſee how hard it is for a murderer to eſcape the juſtice of God, tho' the juſtice of man be not ſometimes able to find them out. Neither hath luſtful nor laſcivious perſons gone unpuniſhed, as examples in all ages teſtify; and therefore we ſhall conclude this chapter with a few inſtances, among many, of the dreadful effects which luſt hath produced upon thoſe who have been overcome thereby.

LXIV.

LXIV. *Novellus Carrarius*, lord of *Pavia*, of great renown for his valour, but of great infamy for his wickedneſs. This man, after many cruel murders and bloody practices which he exerciſed in every place where he came, fell at laſt into the following crime: Lying at *Vincentia*, he fell in love with a virgin of excellent beauty, but more excellent chaſtity, an honeſt citizen's daughter, whom he commanded her parents to ſend to him, that he might have his pleaſure of her; but they more regarding the credit and modeſty of their daughter, than the tyrant's command, refuſed to ſend her; whereupon he took her violently out of their houſe, and forced her to his luſt: After which, to add cruelty to his villainy, he choped her into ſmall pieces, and ſent them to her parents in a baſket for a preſent, wherewith her poor father aſtoniſhed, carried it to the *Senate*, who ſent it to *Venice*, deſiring them to conſider of the fact, and revenge the cruelty: The *Venetians* undertaking their defence, made war upon the tyrant; and beſieging him in his own city, took him at laſt priſoner, and hanged him with his two ſons. *Beard's Theatre*.

LXV. One principal motive of the *Danes* firſt arrival in *England*, (who afterward conquered the whole land, and exerciſed horrible cruelties on the inhabitants) was by occaſion of luſt: For *Osbright*, a deputy king under the king of the *Weſt Saxons*, as he was one time travelling, went into the houſe of one of his nobles, who having a wife of great beauty, the king dined with her in the abſence of her huſband; and after dinner, being allured by her beauty, took her into a private chamber, where he forcibly raviſhed her. The lady was extremely concerned, and made woful complaint of this outrage to her huſband at his return. The nobleman forthwith ſtudies revenge, and going firſt to the king, reſigned all his lands and offices into his hands, and then ſailed into *Denmark*, where he had been brought up, and had great friends, and there making complaint to *Godrinus* the king, who was ready enough

to entertain any occaſion of quarrel againſt this land; the king preſently raiſes a mighty army, and ſends it under the command of his two brothers into *England*, who landing firſt at *Holderneſs* in *Yorkſhire*, burnt up the country, and ſlew men, women and children, without mercy: Then marching toward *York*, they met with wicked *Osbright* himſelf, where he, with the moſt part of his army were ſlain and deſtroyed: A juſt reward for his villainous act; and alſo one of the main cauſes of the conqueſt of the whole land by the *Danes*. *Beard's Theatre*. p. 251.

LXVI. In the year 955. *Edwin* ſucceeded his uncle *Eldred*, king of *England*; this man was ſo ſhameleſs and impudent, that on the very day of his coronation, he ſuddenly withdrew himſelf from among his nobility; and, in the ſight of ſeveral perſons, openly raviſhed his own kinſwoman, the wife of a nobleman of his realm; for which fact he became ſo odious to his ſubjects and nobles, that they jointly roſe againſt him, and deprived him of his crown, when he had reigned only four years. *Lanquet's Chron.*

LXVII. A nobleman of *Piedmont* married a wife of mean birth and fortune, yet notwithſtanding the honour ſhe received by him, ſhe ſhameleſly abuſed her lord's bed, by continual adulteries with a gentleman his neighbour; which he having notice of, and deſigning to take them in the act, cauſed a packet of letters to be brought him, as from his prince, calling him to court, and as if ſending him in embaſſage to a foreign country. Having imparted theſe letters to his wife, and providing all things neceſſary for his journey, he departed with all his train; but at night he ſtays at a caſtle of his own, to the governor whereof he diſcovers his misfortune and deſign; and being only followed by him, and a groom of his chamber, in a dark night, they came to the chamber where his adulterous wife was in bed with her gallant. The governor called at

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the gate, and told the porter *he had letters from his lord, which he muſt preſently deliver to his lady.* The porter opens the gate, and they all ſuddenly enter. The lord forbids the porter to make any noiſe, but commanding him to light a torch, he preſently got to his ladies chamber, where the governor knocking, told an old woman her bawd, *That he had letters from his lord, which his lady muſt ſpeedily anſwer.* The lady drunk with luſt, commanded the old woman *to open the door and receive the letters.* The lord, with the two others, ſuddenly ruſhed in, and preſently ſeized on the two adulterers naked together; and after ſome furious words, he commanded his wife, with the help of the old bawd, *to bind the gentleman hand and foot, and afterwards to hang him up upon a great hook, faſtened into a beam for that purpoſe.* Then *he cauſed the bed to be burnt, and commanded all the other movables to be carried away, leaving only a little ſtraw for this whore and bawd to lie upon; and ordered the dead body ſhould remain there ſhut up with them, until the ſtink thereof had choaked them; and thus having paſt ſome few days in this miſerable condition, they wretchedly ended their lives together.* Beard's Theatre.

LXVIII. A nobleman in *Burgundy*, having in war taken a gentleman captive, his wife, being a beautiful lady, came to redeem her huſband: The nobleman promiſed to free him, if ſhe would let him lie with her, which, by the perſuaſion of her huſband, ſhe conſented to. But the adulterous nobleman the next day cut off the priſoner's head, and ſo delivered his body to his wife; which horrible fact being complained of by her to the duke of *Burgundy*, he cauſed this nobleman to marry her; but before night he cut off his head, and gave her all his poſſeſſions. *Clark's Mirrour*, p. 9.

LXIX. In the year 1056. an advocate of *Conſtance* extremely luſted after the wife of the king's procurator, and often enjoyed her; which the procurator un-

derſtanding, ſurprized them ſporting together in a bath, and afterwards retiring to an old woman's houſe hard by, he got a ſharp curry comb, and leaving three men at the door, that none might come in, he ſo curried the advocate, that he tore out his eyes, and ſo miſerably rent his whole body, that he died within three days after. *Clark's Martyr.*

LXX. A nobleman in *Thuringia* being taken in adultery with another man's wife, the huſband of the adultreſs laid hold of him, and bound him hand and foot, and then caſt him into priſon; and to quench his luſt, he kept him faſting; and the more to increaſe his miſery, he daily ſet hot diſhes of meat before him, that the ſight and ſmell might the more provoke his appetite. In this torment the letcher continued, till he gnawed off the fleſh from his own ſhoulders, and ſo the eleventh day after his impriſonment, he ended his wretched life. *Luther.*

LXXI. It was unnatural luſt which brought down vengeance upon *Sodom* and *Gomorrah*, who burning with fire from hell, the Almighty burnt them up with brimſtone and fire from heaven: and even in this laſt age we find dreadful inſtances of God's wrath for that horrid abomination; for in a little treatiſe lately publiſhed, called *The adventures of Mr.* T. S. *an* Engliſh *merchant, taken priſoner by the* Turks *of* Algiers, *and carried into the inland countries of* Africa; we find this wonderful relation: That near *Tezrim*, a town in that country, in a meadow where excellent graſs grows, this gentleman ſaw the perfect ſtature of a man buggering his aſs, which was ſo lively, that at a little diſtance he thought it to be real; but when he came near, he ſaw they were of perfect ſtone: he inquired why the *Moors* or *Arabs* that naturally hate all ſorts of repreſentations, ſhould ſhew their ſkill, by making ſuch beaſtly figures, odious to nature, but was informed that this was never made by man, but that ſome

ſome perſon formerly had been turned into that image with the aſs, in the very moment of the act, by the mighty power of God; the fleſhly ſubſtance of the man and the aſs being changed into firm ſtone, as an eternal reproach to mankind, and juſtification of his ſevere judgments againſt us. He did further ſearch into the appearances of this report, and found the ſtone to repreſent, not only the perfect ſhape, but alſo the colour of every part of the man, and of the beaſt, with the ſinews, veins, eyes, and mouth, in ſuch a lively manner that no artiſt with all his colours could expreſs it better; ſo that he was convinced of the truth of it. He endeavoured to move it, but was forbid by ſome of the company, who ſaid, ſome that had laboured to carry from thence that monument of man's ſhameful luſt could never do it, but either their perſons or cattle where ſtruck dead in the attempt upon the place; divine juſtice not ſuffering that to be hid or deſtroyed, which was placed there for an example; it being neceſſary that the *Moors* ſhould have ſuch ſignal teſtimonies of God's diſpleaſure always before their eyes, who are apt to commit ſuch filthy actions more frequently than other nations. This gentleman was likewiſe informed by ſome of his acquaintance who had been at *Tripoly*, that there is a prodigy of divine wrath and juſtice, about five days journey from that town, towards the South Eaſt, amongſt the mountains called *Gubel*, far more remarkable than this, an account of which was printed about twenty-four years ſince, under the name of Sir *Kenelm Digby*; and many of our *Engliſh* proteſt they have ſeen ſome pieces of it brought by the *Moors* to *Tripoly*, and heard it confidently reported in that town, as an undeniable truth; yea, ſome of our *Engliſh* merchants have had the curioſity to go thither, and they alſo proteſt it to be true; That in the place aforeſaid, there is a whole town full of thoſe repreſentations; that is, ſtones in the ſhape of all manner of creatures belonging to a city, with the houſes, inhabitants, beaſts, trees, walls, and rooms very

very diſtinctly formed. Our people have entered into the houſes, and have there found a child in a cradle of ſtone, a woman in a bed of ſtone, a man at the door looking lice of ſtone; camels in ſeveral poſtures of ſtone; cats, dogs, mice, and all that belonged to the place, of ſuch perfect ſtone, and ſo well expreſſing the ſeveral ſhapes, poſtures and paſſions in which the inhabitants were at that time, that no engraver could do the like. Some may judge this relation fabulous, but let them inquire of our merchants and traders who have been in *Tripoly*, or that country, and they will all agree in confirmation thereof. The report given by the *Moors* is, That this town was once very populous and fruitful, as may appear by the trees of ſtone, of ſeveral ſorts of fruits planted round about it, and in the places that retain the forms of gardens and orchards; but the inhabitants giving themſelves over to all manner of vice, beaſtly luſt, and debauchery, to the great ſcandal of human nature, God Almighty in a moment ſtopped all their actions, and turned their bodies into firm ſtone, that future ages might ſee and learn to dread his power.

At *Athens* there is another ſuch like figure, a ſtone repreſenting two men buggering one another. I know no reaſon why we ſhould doubt of the poſſibility of theſe relations, if we conſider the almighty power of God, by whoſe influence all things ſubſiſt; and who can eaſily alter and change them, as it ſeems good to his divine wiſdom: Or, if we conſider the neceſſity of ſuch notable examples of God's juſtice to be perpetuated to poſterity, by expreſſing his diſpleaſure in this dreadful manner to future ages, eſpecially in this country, where the people are addicted to ſuch like villanies, which nature itſelf abhors, any one may fully ſatisfy himſelf of the truth of theſe prodigious judgments from ſuch as have travelled in thoſe places, they being like that of *Lot*'s wife, turned into a pillar of ſalt, which ſome ancient hiſtorians do affirm to have ſeen remaining

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in their days many hundred years after. *Adventures of T. S.* p. 238.

To conclude, innumerable are the examples in all ages of divine vengeance againſt thoſe crying ſins of cruelty, murder and luſt; which if men would ſeriouſly conſider, it might cauſe them to *fear the Lord, becauſe of the judgments which he executeth* upon thoſe that continue in diſobedience and rebellion againſt his holy laws and commandments.

CHAP. VI.

Admirable Deliverances from imminent Dangers and deplorable Diſtreſſes both by Sea and Land.

NOtwithſtanding all theſe judgments upon notorious and impenitent ſinners, yet it ſufficiently appears, that God is always good to *Iſrael*, even to thoſe of an upright heart, for as he executeth his ſeverity upon the one, ſo he defendeth thoſe that call upon him in truth, and put their whole truſt and confidence in him, of which we may find many wonderful inſtances in all ages, and eſpecially at ſea; ſo that they have real experience of what the Pſalmiſt ſaith, *They that go down to the ſea in ſhips, that do buſineſs in great waters. Theſe ſee the works of the Lord, and his wonders in the deep. For he commandeth and raiſeth the ſtormy wind, and liſteth up the waves thereof. They mount up to the heaven; they go down again to the depths: their ſoul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken man; and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes.*

treſſes. He maketh the ſtorm a calm; ſo that the waves thereof are ſtill. Then are they glad becauſe they be quiet: ſo he bringeth them to their deſired haven. Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men: Pſal. cvii. 23, *&c.* And of the truth of this, I ſhall collect ſome few remarkable relations as I find them in hiſtory.

I. In the year 1640, four Chriſtian ſlaves being in a ſhip of an *Algier* pirate, reſolved to make their eſcape in a boat, which one of them who was a carpenter undertook to build. The carpenter ſet himſelf to work, making wooden pins, and other pieces neceſſary for the faſtning of the boards, whereof the boat was to conſiſt. Having appointed a time for the execution of their deſign, they took off five boards from the room where the proviſion was kept, whereof they uſed two for the bottom, two others for the ſides, and the third for the prow or poop; and ſo made up ſomewhat that was more like a trough than a boat. Their quilt ſerved them for tow, and having pitched the boat well, they ſet it into the water; but when they would have got into it, they found that two men loaded it ſo, that being in danger of ſinking, two of the four deſiſted from that enterprize, ſo that only two, an *Engliſhman* and a *Dutchman* adventured in it. All the tackling they had, was two oars and a little ſail; all their proviſion, a little bread and freſh water, and ſo they put to ſea, without either compaſs or *Aſtrolabe*. The firſt day a tempeſt at every wave filled their boat, and they were forced to go as the wind drove: they were continually employed in caſting out the water: the ſea had ſpoiled their bread, and they were almoſt quit ſpent, when they were caſt upon the coaſt of *Barbary*; there they found a little wood wherewith they ſomewhat enlarged their boat; but narrowly eſcaping death by the *Moors*, they got to ſea again: thirſt troubled them moſt, for which they made ſome ſhift by the blood

blood of ſome tortoiſes which they took. At laſt, after ten days floating up and down, they arrived upon the coaſt of *Spain*, at the cape of St. *Martin*, betwixt *Alicant* and *Valentia*. Thoſe of the country ſeeing them at a diſtance, ſent a boat to meet them; carried them bread and wine, treated them very civilly, and found them paſſage for *England*. *Mandeſlo's Travels*, p. 202.

II. Horrible was that tragedy which the *Weſtern Indies* beheld in the perſons of ſeven *Engliſhmen*; the relation of it take as followeth: The forementioned ſeven being in *St. Chriſtopher's* iſland, had prepared themſelves for a voyage of one night, and had taken with them proviſions for no longer a time; but a tempeſt intercepted their return, and carried them ſo far off into the ſea, that they could not return home in leſs than ſeventeen days; in which time they were ſo ſparing of their one nights proviſion, that they made it ſerve them to the fifth day; that paſt, they muſt wreſtle with mere famine, which was ſo much the more grievous to them, in regard the ſun was extreme hot, and that dried up their parched throats, exhaling the ſaltneſs from the troubled ſea; they had now little hope of retrieving themſelves from deſtruction, and were therefore forced, by cruel neceſſity, to caſt lots amongſt themſelves, to ſee whoſe fleſh and blood ſhould ſatisfy the hunger and thirſt of the reſt; the lot fell upon him who firſt gave the counſel, who was not only unaffrighted at his hard hap, but encouraged the reſt, who had a kind of horror as to what they went about. He told them, *that there was no poſſibility of eſcape, unleſs they immediately ſlayed their flying life by human fleſh; that for his part he was well content, and that he thought himſelf happy he could ſerve his friends when he was dead.* With ſuch words as theſe he ſo perſuaded them, that one, drawn out by lot alſo, cut his throat, of whoſe carcaſs (I tremble to relate it) each of them was ſo deſirous of a piece, that it could ſcarcely be divided quick

very diſtinctly formed. Our people have entered into the houſes, and have there found a child in a cradle of ſtone, a woman in a bed of ſtone, a man at the door looking lice of ſtone; camels in ſeveral poſtures of ſtone; cats, dogs, mice, and all that belonged to the place, of ſuch perfect ſtone, and ſo well expreſſing the ſeveral ſhapes, poſtures and paſſions in which the inhabitants were at that time, that no engraver could do the like. Some may judge this relation fabulous, but let them inquire of our merchants and traders who have been in *Tripoly*, or that country, and they will all agree in confirmation thereof. The report given by the *Moors* is, That this town was once very populous and fruitful, as may appear by the trees of ſtone, of ſeveral ſorts of fruits planted round about it, and in the places that retain the forms of gardens and orchards; but the inhabitants giving themſelves over to all manner of vice, beaſtly luſt, and debauchery, to the great ſcandal of human nature, God Almighty in a moment ſtopped all their actions, and turned their bodies into firm ſtone, that future ages might ſee and learn to dread his power.

At *Athens* there is another ſuch like figure, a ſtone repreſenting two men buggering one another. I know no reaſon why we ſhould doubt of the poſſibility of theſe relations, if we conſider the almighty power of God, by whoſe influence all things ſubſiſt; and who can eaſily alter and change them, as it ſeems good to his divine wiſdom: Or, if we conſider the neceſſity of ſuch notable examples of God's juſtice to be perpetuated to poſterity, by expreſſing his diſpleaſure in this dreadful manner to future ages, eſpecially in this country, where the people are addicted to ſuch like villanies, which nature itſelf abhors, any one may fully ſatisfy himſelf of the truth of theſe prodigious judgments from ſuch as have travelled in thoſe places, they being like that of *Lot*'s wife, turned into a pillar of ſalt, which ſome ancient hiſtorians do affirm to have ſeen remaining

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in their days many hundred years after. *Adventures of T. S.* p. 238.

To conclude, innumerable are the examples in all ages of divine vengeance againſt thoſe crying ſins of cruelty, murder and luſt; which if men would ſeriouſly conſider, it might cauſe them to *fear the Lord, becauſe of the judgments which he executeth* upon thoſe that continue in diſobedience and rebellion againſt his holy laws and commandments.

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quick enough: They fell to the fleſh with eager teeth, and ſucked out the blood into their thirſty ſtomachs. One only was found amongſt them, who being nearly related to the dead perſon, reſolved to endure all things rather than to pollute himſelf with the blood of his friend; but the next day his famine drove him into ſuch a madneſs, that he threw himſelf overboard into the ſea. His aſſociates would not ſuffer ſo delicate a repaſt as his carcaſs to be ſo unſeaſonably ſnatched from them; but his madneſs had already ſo vitiated his blood, and the fleſh all about his veins, that in the whole body there was ſcarce any thing fit to eat, ſave only his bowels. At laſt it pleaſed God to ſhew them mercy in their wandering and diſtreſs, and brought their ſmall ſhip to the iſland of St. *Martin*, in which they were kindly received by the *Dutch* garriſon, and ſent back to the reſt of their friends; where they had ſcarce ſet foot on ſhore, but they were accuſed of murder; inevitable neceſſity pleading on their behalf, they were ſet free by the magiſtrate. *Wanley's Hiſt. Man.* page 638.

III. It is a ſtory altogether lamentable, and a calamity full of aſtoniſhment which happened about the *Cape de Bona Eſperanza*, to *Manuel Souſa* governor of *Diu* for the king of *Portugal*, and it is this: Having long enjoyed great honour and happineſs in the *Eaſt-Indies*, he came to *Cochin*, not far from *Calicut*, where he embarked himſelf in *January* 1553, in a great ſhip laden with riches, and about ſix hundred perſons with him; amongſt whom were his wife, his children, his ſervants and ſlaves, and a great retinue, to come into *Portugal*, but the ſhip being caſt away upon the coaſts of *Ethiopia*, and the ſea having ſwallowed up almoſt all within it, except the perſons who ſaved themſelves aſhore half naked, deſtitute of all hope to recover their loſſes again, having relied upon the words of the crafty and cruel *Barbarians*; they fell at laſt (ſo many of them as yet remained alive, for the

the greateſt part were now dead, what with fear, famine, and other miſeries) into the hands of a petty king of *Ethiopia*, who cauſed them to be diſarmed, ſtripped, and left ſtark naked upon the ſands, deprived of all neceſſaries and ſuccour; ſo that they that were left alive, were half dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their eyes upon the ground, as perſons transformed into ſo many images. *Elianor* the wife of *Manuel*, an honourable lady, ſeeing the *Barbarians* buſied about ſtripping and ſnatching away the cloaths from her huſband, herſelf, her children, and the reſt, forgetting her dignity, and her ſex, fell upon theſe filchers with her fiſt, provoking them to kill her, but in vain; for they left her ſtark naked upon the ſhore. The chaſt lady ſeeing herſelf in ſuch a caſe, and the day-light miniſtring to her more horror and ſorrow than death itſelf; ſhe covered herſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders, and over her breaſts that were naked and bare; which done, ſhe commanded the men that ſurvived of her miſerable company, to be gone and ſhift for themſelves as they could, herſelf remaining in that caſe without ſtirring or ſpeaking a word: if at ſometimes ſhe beheld her dear children, the tears would flow from her eyes like rivers, and ſhe ſent out deep ſighs and ſobs. As for *Manuel* the father and huſband, ſuch an extreme ſadneſs and grief had cloſed up his heart and his mouth, that he held his eyes a long time fixed on the earth, as one ſtruck with a thunderbolt; yet at laſt, the care of his little ones upon a ſudden awaked him; he goes to a foreſt hard by to ſeek for ſome food, at his return he finds the youngeſt of his children departed, and his wife (who had been three days without eating any thing) overcome with ſorrow and tears. His child he buries with his own hands, and the next day returns to ſeek again, and coming back, he finds his wife and his other ſon dead, and ſome women-ſervants lamenting with great out-cries over their poor bodies. Having put by the ſervants, he lays himſelf down upon the ground,

and ſtretching out the right hand of his deceaſed wife, he leaneth a while with his head upon the ſame; and then calling his ſervants again, he hideth his wife and child within the ſand, without uttering a word: That done, he returns unto the foreſt, where it is conjectured he was devoured by wild beaſts, for he was never heard of again. About ſixſcore of theſe miſerable travellers having eſcaped divers incredible difficulties, did at laſt recover a port of the ſea, where they found opportunity to return into *Portugal*, who there declared the particulars of this hiſtory as it is here ſet down. *Cauſin's Holy Court.* p. 111.

IV. Admirable is the relation of Dr. *William Johnſon*, written by himſelf, concerning a deliverance at ſea, which I ſhall briefly epitomize in his own words. We went aboard from *Harwich* on *Michaelmas* day, *Sept.* 29. 1648. in the *William* and *John* of *Ipſwich*, *Daniel Morgan* maſter, and having a fair wind we ſet ſail; I being ſea-ſick went to bed, but about four of the clock in the afternoon, the maſter of the ſhip came into our cabin with more haſte than he was wont, which made me aſk him whether all was well, who, like a tender-hearted man, who is loth to tell his dying friend, that he is ſo near his end, replied, *All is well*; yet when I ſaw him ſhift himſelf with ſuch haſte, I roſe from my bed, and crawled upon the deck, where I ſaw a ſad ſpectacle, the ſhip having ſprung a leak, or rather a plank, was ready to ſink; upon which every man was affrighted; one was at his prayers, another wringing his hands, a third his eyes ſhedding of tears, when he had no more need of any ſalt water: but after this they fell to work, but were buſy in doing nothing. The maſter's mate who went to ſearch the leak, told us with a ſad countenance, trembling hands, gnaſhing of teeth, a quivering tongue, and words half ſpoken, *That the leak could not be ſtopped; and the water came in ſo faſt upon us, that we muſt periſh in this moment.* Upon which we preſently caſt out our long-boat, and

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ſhot off eight or nine guns to another ſhip who came out with us, to come to our relief: then, with ſome difficulty we all got into the boat, and God be thanked, came clear off the ſhip, whoſe ſails now lay flat upon the water; and now we were roving we knew not whither, for the other ſhip came not to our relief, which made us have hard thoughts of them without cauſe, for we underſtood that both the ſhip and all the men periſhed in the ſame hour. Now were we without all hope, for it blew half a ſtorm, and we were in a ſmall veſſel, many leagues from the ſhore, without compaſs, or proviſion to ſuſtain us, being ſtarved likewiſe with cold, as well as for want of victuals, having nothing in our boat but a ſmall kettle which ſerved to caſt out the water, and three bags of pieces of eight, of three hundred pound *Sterling*, which would neither feed us, nor keep us warm. In this diſtreſs we went to prayers, and it pleaſed God to hear us, and ſend a ſhip to us, even in the moment of death, which we endeavoured to come to, and he likewiſe to us; but the ſtorm was ſo great we could not reach one another, tho' when it was dark, he hung out a light, and we, to let him know we were alive, ordered, that when a wave took us up, we ſhould give a great ſhout, which we did ſo loud, that I believe our cry was heard to heaven, for by God's miraculous aſſiſtance we got near the ſhip, and ſoon after, all ſafe into it: The next day it blew fair for *Norway*, whither we were bound, and about twelve at noon we ſaw the coaſt, which being ragged and full of rocks, we reſolved to ſtay till next morning before we went in, and then ſat down to meat, and eat very heartily, being kindly entertained by their honeſt *Norwegian*. About ten of the clock at night we laid us down to reſt, after having prayed and ſet our watch; but immediately this our ſecond ſhip ran with full ſails upon a rock, and gave ſo great a crack, as awaked the moſt dead-aſleep among us, and the mariners cried out, *Mercy, mercy*. It pleaſed God, that the ſhip ſtuck itſelf ſo faſt in the cleft of a rock, and her bow over the main rock, that

the former part of her ſtood firm; but breaking in the ſtorm, one of the ſeamen leaped from the bow of the ſhip upon the rock, with a rope in his hand, which was faſtened to one of our maſts, and held it with ſo ſtiff a hand that another ſlipt down by it, and ſo all our company that eſcaped, being twenty-eight in number, came ſafe to the rock. I was the laſt that came down the ſhip that way; for in that very moment ſhe gave way, which the maſter, being ſtill aboard, perceiving, made lamentable moans to us to help him, which we endeavoured to the utmoſt, but the ſhip brake, and ſunk immediately: There was this good man and four of the mariners drowned. I ſaw the maſter, with a light in his hand fall into the ſea, the ſaddeſt ſight that I ever yet beheld in this world, and it pierced my very ſoul, to ſee him that ſaved our lives loſe his own. Now were we in the dark upon the rock, but knew not where, our feet being cut upon the ſharp ſtones; at length, we happened on a hole in the rock, which ſheltered us from the wind; and in the morning could ſcarce perceive any land, only had a glimpſe of the coaſt of *Norway* at a great diſtance. We ſoon grew hungry, but had nothing to fiſh with but our arms, with which we drew up ſome ſmall muſcles, and they we eat heartily; but we burnt with thirſt, and I would have given all I had for a draught of freſh water, which would have been more welcome than the gold of *Ophir*, tho' nothing is ſo mean in our eſteem; but we were forced to drink ſalt water, which encreaſed our thirſt. We now ſaw a ſhip coming towards us with full ſails, and we waved our hats to them, but they went off and never came near us: We betook ourſelves to our old remedy, prayers; the *Danes* firſt ſinging one of *Luther*'s pſalms, fell to their prayers, and I prayed as long as I was able to ſpeak, and then laid myſelf down on the rock, thinking I ſhould never riſe more in this world: But I overheard one of the ſeamen ſay, *Let us make a raft, and venture to ſea; I had rather be drowned, than ly here and be ſtarved.* They all preſently concluded on it, tho'

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dangerous; and the ſea having fallen from the rock, had left our ſails, maſt and anchors, with part of the ſhip thereon, wherewith they ſoon made a ſlight boat, and it being a great calm, the raft paſt through the beaches with four men in it, and had it touched only on them, they would have rent it in pieces; however, through God's goodneſs, they arrived ſafe in *Norway*, and returned with ſeveral boats, ſo that we came all of us once more ſafe to land, and were entertained at an honeſt *Lutheran* parſon's houſe, where, after we had continued for ſome days, with little money, and much thanks, we parted, and came to *Frederick-ſtadt*, where the people run after us in the ſtreet, and with compaſſionate eyes gave us what we wanted without aſking; from thence we went to *Oſterſontd*, and there went aboard an *Engliſh* ſhip. We had not been above two or three hours at ſea, but the mariners again cry, *Mercy, mercy*, for we had almoſt fallen foul on a rock under water, which we did not ſpie till juſt upon it; but, by the mercy of God, we ſailed cloſe by it, and yet eſcaped it; the leaſt touch of it had been our ruin: About noon we came clear off all the rocks on the coaſt of *Norway*, and were ſailing for *England* with a fair gale of wind; but in this proſperity another ſad accident befel us, this third ſhip ſprang a leak, and began to ſwim within as well as without; and we had no way to relieve ourſelves but by pumping, (for the leak could not be found) which we did night and day, for four or five days together, when, it pleaſed God, we came ſafe, tho' in a great deal of danger, becauſe of our rotten ſhip, into *Yarmouth* road, for the wind being very high, had like to have driven us upon a *Scots* veſſel, who cried out as well as we; but we happily miſſed him, and ſo arrived ſafe in *Yarmouth* town, thro' the wonderful mercy of God. *Deus nobiſcum.*

V. Two ſhips being bound for *Newfoundland*, from the Weſt of *England*, by ſtreſs of weather parted; ſome few days after, one of the ſhips in fair weather

ſprung a leak, and foundered in the ſea, where every ſoul periſhed, except one old man, who having laſhed himſelf on the main hatch, committed himſelf to the mercy of God and the ſea, where he floated three days and three nights; in which time, about the middle of the ſecond day, the devil, in the ſhape of a mermaid, ſtarts up before him, and bid him *be of good heart, for if he would but make a contract with him, he would promiſe to deliver him in twenty-four hours.* The old man being ſenſible it was the devil, looking him in the face, ſaid, *Ah Satan, if thou canſt prophecy deliverance for me, know my God, in whom I truſt, will deliver me without thy help; but however, know I will not comply to thy wiles, therefore avoid Satan, avoid.* Upon which, he immediately vaniſhed, and appeared no more to him. It happened that the other ſhip being at the ſame time in the ſame latitude and danger, the cabbin boy dreamed that night, that ſuch a ſhip was caſt away thereabout, and all the men loſt, except this old man (which he named) who was ſaved upon a piece of the ſhip, and floating in the ſea; which dream the boy in the morning, confidently tells to his maſter, and the company, and affirmed that it muſt needs be true; and was ſo impatient, that he received ſome checks from his maſter, yet he continued reſtleſs, running up ſometimes to the fore-top-maſt head, and then to the main-top-maſt head, looking abroad: And at laſt cried out aloud, *Hallow, there I ſee him, I ſee him under our lee-bow.* He thus confidently affirming it, ſome of the men ſtept up, and eſpied ſomething at a diſtance, no bigger than a crow in appearance, floating, and adviſed the maſter thereof, who preſently commanded the helm to be born up, and ſtood away to it; and when they came near, found it the old man, as the boy had ſaid; and hoiſting out their boat, they took him in, who was then ſpeechleſs, and almoſt ſpent; but by the care of the maſter and ſurgeon, he, with God's bleſſing, recovered, and gave this account of his misfortune and wonderful deliverance, by word of mouth; and the

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ſhip wherein he was, landed him ſafe in *Newfoundland*.

Remarkable Sea Deliverances.

IV. *Richard Clark of Weymouth* in *Dorſet-ſhire*, a ſkilful pilot, was maſter of the ſhip called the *Delight*, which in 1583, went with Sir *Humphrey Gilbert*, for the diſcovery of *Norembega*; it happened, that without any neglect or fault of his, the ſhip ſtruck on the ground, and was caſt away, *Auguſt* 29th. the ſame year. Of thoſe that eſcaped ſhipwreck, ſixteen got into a ſmall boat, of a tun and an half, and had but one oar to work withal: they were ſeventy leagues from land, and the weather ſo foul, that it was not poſſible for a ſhip to brook half a courſe of ſail. The boat being overburthened, one of them, Mr. Hedley, made a motion to caſt lots, that thoſe four who drew the ſhorteſt, ſhould be caſt overboard, provided, if one lot fell upon the maſter, he notwithſtanding ſhould be preſerved, in whom all their ſafety was concerned: the maſter diſavowing the acceptance of any ſuch priviledge, replying, *They would live and die together*: on the fifth day, Mr *Hedley* (who firſt motioned lot-drawing) and another perſon died, whereby their boat was ſomewhat alighted. Five days and nights together they ſaw the ſun and ſtars but once; ſo that they only kept up their boat with their ſingle oar, as the ſea did drive it; they continued four days without ſuſtenance, ſave what the weeds which ſwam in the ſea, and the ſalt water did afford: on the ſeventh day about eleven of the clock, they had ſight of *Newfoundland*, and about three, they came to the ſouth part thereof: all the time of their being at ſea, the wind kept continually South, if it had ſhifted to any other point, they had never come to land, but it turned to the North within half an hour after their landing. Being all come to ſhore, they kneeled down and gave God praiſe for their miraculous deliverance; there they remained three days, and three nights, making a plentiful repaſt upon berries and wild peaſe; after five days rowing along the ſhore, they happened on a *Spaniſh* ſhip

of

of St. *John de Luz*, who courteouſly brought them home to *Biſcay*, where the viſiters of the *Spaniſh Inquiſition* came aboard the ſhip, and put them upon examination, but by the maſter's favour, and ſome general anſwers, they eſcaped for the preſent, but fearing a ſecond ſearch, they ſhifted for themſelves, and going twelve miles by night got into *France*, and ſo ſafely arrived in *England*. *Hackluit's Voyages, Vol.* 3.

VII. The admiral of St. *Jago* ſet out of *Portugal* in 1585. with a good ſpeedy wind, ſhe came ſailing betwixt the iſland of St. *Lawrence*, and the firm land, that runs by the coaſt of *Moſambique*, in which paſſage there are certain ſhallows, called the *India*, which are of coral, very ſharp, black, white, and green, and very dangerous: The pilot took the height, and made his account they were paſt the ſhallows, and though many of the ſailors, and others in the ſhip were againſt him, yet he commanded the maſter to make all the ſail he could to *Moſambique*, without any let or ſtay: they ſailed in that manner till midnight, and then fell upon the ſhallows, being clear white coral, and ſo ſharp, that with the force of wind and water, that drove the ſhip upon them, the ſhip was cut in two pieces, as if it had been ſawn aſunder, ſo that the keel, and two oarlops lay ſtill upon the ground, and the upper part being driven ſomewhat further, at the laſt ſtuck faſt, the maſt being alſo broken; whereupon there was a mighty and lamentable cry, for there were no leſs than five hundred perſons in the ſhip; the admiral *Ferdinando de Mendoza*, the maſter, the pilot, and ten or twelve more preſently entered into the ſmall boat, defending it with their drawn ſwords, that no more ſhould enter, ſaying, *They would go and ſee if there were any dry place in the ſhallows, whereon they might work to make a boat of the pieces of the broken ſhip, therein to ſail unto the ſhore, and ſo to ſave their lives*, which put them that were left behind in ſome ſmall comfort; but when they had rowed about, and found no dry place, they durſt

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not return again to the ſhip, leaſt their boat ſhould have been overladen; they therefore rowed toward land, having about twelve boxes of marmalade, with a pipe of wine, and ſome biſcuits which in haſte they had thrown into the boat; after they had been ſeventeen days at ſea, and endured great hunger, thirſt, and labour, they got to land, and ſaved themſelves; the reſt that ſtayed in the ſhip, ſeeing the boat not come again, it may be ſuppoſed in what trouble they were: at laſt, one ſide of the upper part of the ſhip, between the upper oar-lops, where the boat lay, burſt out, and the boat being half burſt, began to come forth; but becauſe there was ſmall hope, no man laid hold thereon, but every man ſat looking on upon another; at laſt, an Italian called *Cyprian Grimaldo* roſe up, and taking courage, ſaid, *Why are you thus diſcouraged; let us ſeek to help ourſelves, and try if there be any remedy to ſave our lives*, wherewith he preſently leaped into the boat, with an inſtrument in his hand, and began to make it clean, whereat others took heart, ſo there leaped at leaſt fourſcore and ten perſons into it, and many hung by the hands upon the boat, ſwimming after it; but to prevent their ſinking the boat, thoſe in it were forced to cut off the fingers, hands and arms of ſuch as held thereon, and let them fall into the ſea, and many others they threw overboard, which done, they ſet foreward, committing themſelves to God, being followed with the moſt doleful and lamentable noiſe, from thoſe they left in the ſhip; in this manner having rowed certain days, and having but ſmall ſtore of victuals, becauſe there were ſo many in the boat, which was likewiſe very leaky, and ready to ſink, and not likely to hold out long; they hereupon agreed to chuſe a captain, and that they would abſolutely obey his commands; they choſe a gentleman, a *Meſticho* of *India*, who preſently commanded to throw ſome of them over board, as the lot directed, amongſt theſe was a carpenter, who not long before had helped to dreſs the boat, who deſired them to give him a piece of marmalade, and a cup of wine, after which, he willingly

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ſuffered himſelf to be thrown into the ſea, and was drowned; in this miſery and diſtreſs they continued twenty days and then got to land, where they found the admiral, and thoſe that were in the other boat; but having eſcaped this danger, thoſe in the boat fell into another, for they had no ſooner ſet foot on ſhore, but they were robbed by the *Moors* of all their cloaths, ſo that they left not ſo much as a rag upon their bodies: in the end, having endured great hunger, and other miſeries, they came to a place, where they found a factor of the captains of *Soffola*, and *Moſambique*, and from thence they went to *India*, where (ſaith *Linſchoten*) *I knew many of them, though ſome died before they got to* Moſambique; of thoſe that ſtaid in the ſhip, ſome took boards, and pieces of wood, and bound together every man what he could catch, all hoping to ſave their lives, but there came only two men of them all aſhore, ſo that of all the five hundred, there were but threeſcore perſons ſaved, all the reſt, (among whom were fifty women, ſome Jeſuites and Friars) they were all drowned in the ſhip, and all this through the willfulneſs and pride of a pilot. *Linſchoten's Voyages.*

VIII. One *Gregory Crow*, who dwelt at *Malden* in *Eſſex*, was going in his boat with his man and boy to fetch fullers earth, but by the way, meeting with a ſtorm, his boat was driven upon a bank of ſand, and there ſunk: The men were glad to hang upon the maſt, but poor *Crow* ſeeing his *New Teſtament* in the water, which he highly prized, catched it up, and put it into his boſom: The tide being gone, they were left upon the ſand, at leaſt ten miles from land. In this great diſtreſs they beſeeched God to find out a way for their deliverance; for within half an hour it would be flood: but in this little time before, they found a cheſt, wherein was five pound, ſix ſhillings, and eight pence, which honeſt *Crow* caſt into the ſea again, ſaying, *If God will pleaſe to ſave our lives, he will provide us a little food*, and ſo they went up again to the maſt, where they to admi-

admiration, hung by the arms and legs for ten hours together; only the boy was ſo weary, that beaten with the waves, he fell off and was drowned. Now their fears increaſe upon them, and they know not what to do; but *Crow* adviſes his man to cut down the maſt, and when the flood came again, to ſit upon it; *and ſo*, ſay he, *it may pleaſe God to drive us to ſome ſhip*. This counſel was taken; they commit themſelves to God upon this maſt, and thus continued Tueſday night, Wedneſday, and Wedneſday night, in which time the man was ſo tired with hunger, watching and cold, that he died. Now was *Crow* left alone in this ſad and deplorable condition, who prayed more earneſtly for ſuccour and relief; but durſt not ſleep, leaſt the ſea ſhould beat him off the maſt: And when this diſtreſſed creature was almoſt ſpent, his fleſh ſodden with ſea-water, and his eyes almoſt cloſed up with ſalt; in this extremity, providence preſents a ſhip going for *Antwerp*, and the wind not being favourable, they were driven out of the way thither, and eſpying ſomething afar off in the ſea, they ſuppoſed it to be a fiſher boy, and ſteered from it: *Crow* ſeeing this, held up his cap, and ſhaked it over his head, whereby at length they were moved to go to him, and ſo they took him in. When he came into the ſhip, tho' he was half dead, yet being careful of his *New Teſtament*, he plucked it out of his boſom, and gave it to ſome to dry. They in the ſhip were careful of him, and with great difficulty recovered him, and carried him with them to *Antwerp*, where the fame of his being ſo miraculouſly preſerved, drew many to ſee him, and relieve him with neceſſaries. *Acts and Monuments*.

IX. In the year 1630, *May* 1. the *Muſcovy* merchants of *London* ſent a ſhip, called the *Salutation*, for *Greenland*, which arrived there in ſafety, *June* 11th following, together with two other ſhips, all which were commanded by captain *William Goodler*. The captains ſhip ſtayed at *Belſound*, the *Salutation* at the

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Foreland, the captain having killed ſtore of whales, made a quick voyage, and ſent for the *Salutation* to take in part of her train-oyl: In the way meeting with croſs winds, the maſter ſent eight of his men aſhore to kill ſome veniſon, who taking with them a brace of dogs, a firelock, two lances, and a tinder-box, went on ſhore and killed fourteen deer; night coming on, being weary they went to reſt, intending next day to end their hunting and return to their ſhip: But the next day proved foggy, and much ice being betwixt the ſhore and the ſhip, the ſhip was fain to ſtand ſo far off into the ſea, that they loſt ſight of her. They hunted on to *Green Harbour*, and there they found that the ſhip was departed: They made all ſpeed poſſible with their ſhallop to *Belſound* to their captain, and for fear of delay, heaved their veniſon over-board; but having no compaſs, they wandered up and down ſo long, till the ſhips were departed: This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever inhabited thoſe deſolate climates, and they had heard that the *Muſcovy* merchants had once procured the reprieve of ſeveral malefactors condemned to death here in *England*, to whom they promiſed pardon, with rewards, and proviſion of all things neceſſary, if they would ſtay one winter there, but when they came thither and took a view of the deſolateneſs of the place, they choſe rather to return for *England*, and ſatisfy the law with the loſs of their lives, than to ſtay in ſo deſolate and darkſome a country; they remembered alſo a more terrible inſtance of nine able men left there formerly by the ſame maſter, who now left them; that all died miſerably upon the place, and whoſe bodies were wretchedly disfigured by the bears and foxes; all which made them ſtand like men amazed, looking one upon another; and that which increaſed their horror, was their want of neceſſary proviſions, no cloths for ſhift or warmth; no food, no houſe for ſhelter; after a while, conſidering the danger of delay in extremity, they adviſed upon the moſt likely courſe for their preſervation;

and

and reſolved to go to *Green Harbour*, to hunt for veniſon, where in their going, ſtay and return, they killed nineteen deer, and four bears, with which they laded their ſhallop, and finding another old ſhallop left there, they laded it with the greaves and fritters of whales that had been boiled there that year, and took their way to *Belſound* to their tent, where they intended to winter; in the way of their paſſage, they had like to have loſt all their proviſion, but ſaved it by a deſperate remedy, running into the high-wrought ſea, and by force drawing their ſhallops to the ſhore; this done, they arrived at *Belſound*, were they took out their proviſion, conſidered their tent, and with part of the materials of a tent there, by pieces of old caſks, and old ſhallops (as is uſual) they made up their houſe and cabin, where they lodged two and two; and with marvellous induſtry, provided themſelves with fire, wood, and ſhelter againſt the extremity of the cold; their beds were the deer-ſkins dried: having thus fitted every thing in the beſt manner they could, on the twelfth of *September*, looking out into the *Sound*, they eſpied two ſea-horſes lying aſleep on a piece of ice, whereupon haſtning to them, with an old harping-iron they ſlew them both, then flayed, roaſted, and eat them; not long after they killed another, but darkneſs and cold increaſing upon them, and they veiwing their proviſion, found it too ſmall by half, whereupon they agreed to one reaſonable meal a day, and to faſt Wedneſdays and Fridays, except from the greaves of the whale, a loathſome meat, at which diet they continued three months; to repair their cloaths and ſhoes, they made threed of rope-yarn, and needles of whalebone; *October* 10. the nights being grown very long, all the ſea was frozen over, and then grief and fear began to work upon them, but they prayed to God for ſtrength, and patience in their miſeries, and by his aſſiſtance cheared up themſelves to uſe the beſt means for their preſervation; then for keeping their veniſon, and ſaving their firing, they thought beſt to roaſt every day half a deer, which they ſtowed in

hogſheads, leaving as much raw as would ſerve every Lords day a quarter: here another trial of their patience befell them; their whale-fritters which had been drenched in the ſalt-waters, and lay cloſe together, were grown mouldy, and ſpoiled, and again ſurveying their bear and veniſon, they found it would not afford them five meals a week, ſo that they were fain to cut off one meal more, and for three months after, they fed four days each week upon the mouldy fritters, and the other three they feaſted on bear and veniſon; beſides the want of meat, they began to want light, no ſun appearing from the fourteenth of *October*, till the third of *February*, but the moon ſhined as here in *England*; againſt this trouble, having found a ſheet of lead in the cooper's tent; with rope-yarn and oil they made a lamp, which they kept continually burning to their great comfort. In the beginning of *January*, as the days began to lengthen, the cold ſtrengthened to that extremity, that it raiſed bliſters on their fleſh; and if at any time they touched iron, it would ſtick to their fingers like bird-lime; if they went out to fetch water, it would ſo pinch them, that they were ſore, as if they had been beaten. They drank nothing but ſnow water from the 10th of *January*, till the twentieth of *May*, which they melted with hot irons; the latter end of *January*, they found their food would laſt but ſix weeks longer, but they had recourſe to God for ſupply, and looking out on a bright day, they ſaw a great ſhe-bear with her cub, coming towards the tent, her they ſlew with their lances, the cub eſcaped, they drew her into the tent, and this bear ſerved them 20 days: in *March*, the days ſo lengthened, that the fowl and foxes came abroad, of which foxes they by traps caught fifty, and ſixty fowls as big as pigeons, and killed ſeven more bears, ſo that now eating two or three meals a day their ſtrength was much increaſed: the firſt of *May* the weather grew warmer, ſo that they went out to ſeek proviſion; in this month, there came two ſhips from *Hull* into the *Sound*, who knowing ſome men had been

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left there the year before, and being desirous to be satisfied whether they were dead or alive, the master manned a shallop to go as near the shore as they could, and so over the ice to the tent; when these men came near the tent, they hailed them with the usual word of the sea, crying *Hey*: To which one of them in the tent answered again, *Ho*; which sudden answer almost amazed them all: But perceiving them to be the very men left there, with joyful hearts they embraced one another: The men left their tent, and went with them to their ship, where they stayed till the *London* fleet came, which was three days after. They then went aboard the admiral, captain *Goodler*, who made them very welcome, gave them apparel to the value of twenty pounds, and after fourteen days refreshment, they grew all perfectly well: Thus they continued in the fleet till the 20th of *August*, when they set sail, and at last came safe into the river of *Thames*, and the *Muscovy* merchants dealt well with them. The names of these eight men were *William Fakely* gunner, *Edward Pelham* gunner's mate, that wrote this story; *John Wise*, and *Robert Goodfellow* seamen; *Thomas Ayres* whale-cutter, *Henry Bett* cooper, *John Daws* and *Richard Kellet* land-men. *Stow's Chronicles*, p. 1017.

X. In the year 1636, a ship being at *Newfoundland*, a-fishing, somewhat late in the year, the ice came on them in great pieces; and being ready to hoise sail to return home, they sent out six men in the boat to weigh their anchor, which whilst they were doing, a great flake of ice comes between them and their ship, and carries them a drift, so that by all the means they and the vessel could use, they could not recover their ship again, whereby they were exposed to inevitable ruin, having neither food, nor any accommodation to keep them warm: After they had continued thus three days and three nights, they began to be hunger-starved, and accounting themselves all dead men, they consulted one with another what course to take; at last, though

with great regret and grief, they reſolve one of them muſt die to become food for the reſt; each perſon deſired to die firſt, to be freed from that torment they were in, ſo that they were forced to determine it by lot: He upon whom the lot fell, deſired to go to one end of the boat, there to recommend his ſoul to God by prayer before he died; the reſt being in a deep agony, upon apprehenſion of ſhedding the blood of one of their comrades: But while they were ſitting together, lamenting and imploring God's favour to prevent ſuch a fact; even as they wiſhed and deſired, it happened; for the perſon ſeparated by lot to be killed, died upon the place where he was praying, which occaſioned great joy to them in this their deplorable condition, that hereby they were prevented from taking away his life, which they ſo much dreaded; and judging this a good omen, they proceeded to ſatisfy their hungers upon the dead body. The boat was ſtill adrift, not frozen up, ſo that by the time their food was ſpent, they were brought aſhore many leagues to the northward of *New England*, where the five landed alive, and the poor *Barbarians* pitying their condition, helped them all they could, three of them died ſoon after with the miſery they had ſuffered, the other two made a ſhift to get to *New England*, and ſo at laſt, by God's mercy, came to their habitations in the Weſt of *England*, having both loſt their heels with the extremity of the cold in the boat. *Remarkable Sea Deliverances.*

XI. Great were the dangers, and wonderful the deliverances of *William Okely* and his company; the relation of which, from his own book (ſaith Mr. *Wanly*) I have thus contracted: In the year 1639, we took ſhip at *Graveſend*, in the *Mary* of *London*, Mr. *Boarder* maſter, bound for the iſle of *Providence* in the *Weſt-Indies*; five weeks we lay in the *Downs*, waiting for a wind, and then we ſet ſail, and came to anchor near the iſle of *Wight*; but by this time all the beer in our ſhip ſtunk, and we were forced to throw it overboard,

board, and ſo take in vinegar to mix with water for our voyage. The next Lord's day we ſet ſail again, and coming between the iſland and the main land, we ſtuck faſt in ſands, but the tide coming in heaved us off. The ſixth day after our ſetting ſail from the iſle of *Wight*, we diſcovered three *Turks* men of war, who chaſed us, and at break of day boarded and took us: Having kept us cloſe priſoners at ſea, at the end of five or ſix weeks they brought us to *Algiers*, where I was ſold for a ſlave the firſt market day to a patron; who told me, *I muſt allow him two dollars a month, and live aſhore where I would, and get it where I could*, though I knew not where to levy the leaſt mite of it. Wandering up and down, I met with an *Engliſhman* in his little ſhop, who traded with tobacco, and a few other things: I became his partner with a little money I had reſerved, and a ſmall modicum my patron had allowed me for my ſtock. Here I got money, and hired a cellar, where I laid up ſome other of my goods. When weary of my ſlavery, I formed a deſign for my liberty, and communicated it to *John Anthony* carpenter, *William Adams* brick-layer, *John Jephs* ſeaman, *John* a carpenter, and two others, men of able bodies, and uſeful in the intended project, which was to contrive the model of a boat, which being formed in parcels, and afterward put together, might be the means of our eſcape. They approved the propoſal, and in my cellar we began our work. We provided firſt a piece of timber of twelve foot long to make the keel, but becauſe it was impoſſible to convey it of that length out of the city, but it muſt be ſeen and ſuſpected; we therefore cut it in two pieces, and fitted it for jointing juſt at the middle, and then we provided ribs; after which we made the boat water-tight; and becauſe boards would require much hammering, and that noiſe was like to betray us, we bought as much ſtrong canvas as would cover our boat twice over: Upon the convex of the carine, we provided alſo as much pitch, tar and tallow, as would ſerve to make it a kind of tarpawling cerecloth to ſwaddle the naked body of our infant

boat: Of two pipeſtaves ſawed at the corners, we made two things to ſerve for oars; and for our proviſion we had a little bread, and two leather bottles full of freſh water: we alſo remembered to buy as much canvas as would ſerve for a ſail. We carried out theſe in parts and parcels, fitted them together in the valley, about half a mile from the ſea, whether four of our company carried the boat on our ſhoulders, and the reſt followed them. At the ſea ſide we ſtript, put our cloaths into the boat, and carried it and them as far into the ſea as we could wade, and then all ſeven got into the boat; but finding ſhe was over-laden, two of the ſeamen were content to ſtay on ſhore: Having bid them farewel, we lanched out, *June* 30. 1644. The bill of lading was *John Anthony*, *William Adams*, *John Jephs*, *John* the carpenter, and *William Okely*: Four of us wrought continually at the oar, the fifth was to free the boat of that water, which by degrees laked through our canvas: Our bread was ſoon ſpoiled with ſoaking in the ſalt water; our freſh water ſtunk of the tanned ſkins and owze, yet we complained not: three days with good huſbandry, our bread laſted us, but then pale famine ſtared us in the face: water indeed we might have, but it muſt be ſalt out of the ſea, or that which had been ſtrained through our own bodies, and that we choſe of the two; but we muſt not have that after a while, unleſs we would accept of the other firſt; and the miſery was, that did not aſſwage our thirſt, but increaſed it: The wind too, for ſome time, was full againſt us; but God rebuked it, and made it our friend: A ſecond inconvenience was, that our labour was without intermiſſion; and a third, the extremity of the heat by day, the ſeaſon raging hot, the begining of *July*, and we wanted freſh water to cool the heat; our labour made it inſupportable to our bodies, and our little hope made it as grievous to our ſouls: One help we had, a poor one, he that emptied the boat, threw the water on the bodies of the other to cool them; but our bodies thus ſcorched and cooled roſe up

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in bliſters all over; great pain we felt, great dangers we were in, great miſeries we endured, great wants we were under, and had nothing but a little hope, food, and ſtrength. If any aſk, by what directions we ſteered our courſe to *Majorca*, whither we deſigned to go? For the day a pocket dial did ſupply the place of a compaſs; by night the ſtars when they appeared; and when not, we gueſſed our way by the motion of the clouds. Four days and nights were we in this woful plight; on the fifth all hope that we ſhould be ſaved was periſhed, ſo that we left off our labour, becauſe we had no ſtrength left, only we emptied the boat of water; but then God ſent us ſome relief, for as we lay hulling up and down, we diſcovered a tortoiſe, not far from us aſleep in the ſea. Had *Drake* diſcovered the *Spaniſh* fleet, he could not have more rejoiced. We took up our oars, ſilently rowed to our prey, took it into the boat with great triumph; we cut off her head, and let her bleed into a pot; we drank the blood, eat the liver, and ſucked the fleſh: It wonderfully refreſhed our ſpirits, and we picked up ſome crumbs of hope: About noon we thought we diſcovered land; its impoſſible to expreſs the joy of our raiſed ſouls at this apprehenſion; we wrought hard, and after further labour were fully ſatisfied that it was land, and proved to be *Majorca*, which we kept within ſight of all day. *July* ſixth, about ten at night, we came under the iſland, and crept as near the ſhore as we could and durſt, till we found a convenient place where we might thruſt in our weather-beaten boat. When we were come to land we were not inſenſible of our deliverance; but though we had eſcaped the ſea, we might die at land: We had no food ſince we eat the liver and drank the blood of the tortoiſe; therefore *John Anthony* and my ſelf were ſent out to ſcout abroad for freſh water, becauſe we ſpake ſome *Spaniſh*: we came to a watch-tower of the *Spaniards*, ſpake to them on the watch, told them our condition, earneſtly begged ſome freſh water, and ſome bread. He threw us down an old mouldy cake,

cake, but ſo long as it was a cake, hunger did not conſider its mouldineſs: then he directed us to freſh water which was hard by: We ſtood not telling of ſtories, we remembred our brethren left with our boat, and obſerving the centinel's directions came to a well, where there was a pot with ſtrings to draw with: we drank a little water and eat a bit of our cake; but the paſſage was ſo diffuſed, that we had much ado to force our throats to relieve our clamorous ſtomachs. We return to our boat, acquaint them with the good ſucceſſes of our embaſſy, and all prepare to make to the well; ſo tying our boat as faſt as we could to the ſhore, we left her to mercy. *Now we are at the well which hath water therein, and we have ſomething to draw, but God muſt give us a throat to ſwallow;* for *William Adams* attempting to drink, after many eſſays, was not able to ſwallow it, but ſtill the water returned, ſo that he ſunk down to the ground, faintly ſaying, *I am a dead man*; but after much ſtriving he took a little: So refreſhed with our cake and water we lay by the well ſide, till the morning: When it was clear day, we again went to the watchman, intreating him to direct us the ready way to the next houſe or town where we might find relief; he civilly pointed us to one about two miles off, and long it was ere our bliſtered feet could overcome the tedioufneſs of that little way. When we came thither, the honeſt farmer, moved with our relation, *ſent us bread and water, and olives; and ſeeing us thankful beggars inlarged his civility to us, called us into his houſe, and gave us good warm bean pottage, which ſeemed to me the moſt pleaſant food that ever I eat in my life.* Thence we advanced to the city of *Majorca*, about ten miles from that place, that night we lay by a well ſide, and in the morning we entered the ſuburbs; the vice-roy was informed of us, and we were commanded to appear before him, who after he had examined us, and heard our ſtory, ordered *we ſhould be maintained at his own coſt, till we could have paſſed to our own country.* But our *Engliſh* ſhips ſeldom

dom trading thither, we petitioned the vice-roy for paſſage in the king of *Spain*'s gallies, which were in the road bound for *Alicant*, which he graciouſly granted us. After ſome other troubles, we met with contrary winds, and it was five weeks ere we could reach the *Downs*, where we arrived in *September* 1644. The commander of the ſhip was captain *Smith* of *Rotherhithe*. Mr. *Thomas Saunders*, my wives brother being in *Majorca* not long after we came from thence, ſaw our boat hung for a monument upon the ſide of the great church there; and Mr. *Robert Hales* was there 1671, and aſſures me, that he ſaw the naked ribs and ſkeleton of it then hanging in the ſame place. *Wan. Hiſt. Man.* p. 642.

XII. A ſhip of *New England* going from *Boſton*, to ſome other parts of *America*, was, through the continuance of contrary winds, kept long at ſea, ſo that they were in very great ſtraits for want of proviſion; and ſeeing they could not hope for any relief from the earth nor the ſea, they apply themſelves to heaven in humble and hearty prayers, but no calm enſuing, one of them made this ſorrowful motion, that they ſhould caſt lots which of them ſhould die firſt, to ſatisfy the ravenous hunger of the reſt: After many a ſad debate, they came to a reſult; the lot is caſt, and one of the company is taken; but where is the executioner to be found to act this office upon a poor innocent? It is death now to them to think who ſhall act this bloody part in the tragedy: But before they fall upon this involuntary execution, they once more went unto their prayers, and while they were calling upon God, he anſwered them, for there leaped a mighty fiſh into the boat, which was a double joy to them, not only in relieving their miſerable hunger, which no doubt made them quick cooks, but becauſe they looked upon it to be ſent from God, and as a token of their deliverance: But alas! the fiſh was ſoon eaten, and their former exigencies come upon them, which ſunk their ſpirits in deſpair, for they knew

knew not of another morſel: To lots they go again the ſecond time, which falls upon another perſon, but ſtill none can be found to ſacrifice him: They again ſend their prayers to heaven, with all manner of fervency, when behold a ſecond anſwer from above; a great bird lights, and fixes itſelf upon the maſt, which one of the company eſpies; and up he goes, and there ſhe ſtands, till he took her with his hand by the wing. This was life from the dead a ſecond time, and they feaſted themſelves herewith, as hoping this ſecond providence was a forerunner of their complete deliverance: But they have ſtill the ſame diſappointments, they can ſee no land, they know not where they are, hunger again increaſes upon them, and they have no hopes to be ſaved, but by a third miracle: They are reduced the third time to the former courſe and ſtrait, to caſt lots, and when they were going to the heart-breaking work to put him to death, upon whom it fell, they go to God, their old friend in adverſity, by humble and hearty prayers; and now they look, and look again, but there is nothing; their prayers are concluded, and nothing appears, yet ſtill they hoped and ſtaid, till at laſt one of them eſpies a ſhip, which puts new life into all their ſpirits; they bear up with the veſſel, they mann their boat, they deſire and beg, like periſhing humble ſuppliants, to be taken in, and they are admitted, and the commander being acquainted with one of them, relieves them plentifully, and ſets them all ſafe aſhore, to the great rejoicing of their ſouls. *Sea Deliverances.*

XIII. In the year 1616, one *Pickman*, a *Fleming*, coming from *Drontheim* in *Norway*, with a veſſel laden with boards was overtaken with a calm, during which the current of the ſea carried him upon a rock, or little iſland, toward the extremities of *Scotland*; to avoid a wreck, he commanded ſome of his men to go into the ſhallop, and to tow off the ſhip; coming near the iſland, they ſaw ſomething which was more like a ghoſt than a living creature: a body ſtark naked, black and hairy,

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a meagre and deformed countenance, and hollow and diſtorted eyes; he fell on his knees, and joining his hands together, begged relief; which raiſed ſuch compaſſion in them, that they took him into the boat. There was no graſs in all the iſland, nor tree, nor ought whence a man could derive either ſuſtenance or ſhelter, beſides the ruin of a boat wherewith he had made a kind of hut to ly down under. The man gave this relation of himſelf, That he was an *Engliſhman*, and that about a year before, being to go in the paſſage-boat from *England* to *Dublin*, they were taken by a *French* pirate, who being forced by a tempeſt that immediately aroſe to let go the paſſage-boat left us to the mercy of the waves, which carried us into the main ſea, and at laſt ſplit the boat upon the rock where you took me in. I eſcaped with one more into the iſland, where we endured the greateſt extremities. Of ſome of the boards of the boat we made the hut you ſaw; we took out ſome ſea-mews, which dried in the wind and ſun we eat raw. In the crevices of the rocks on the ſea-ſide we found ſome eggs, and thus we had as much as ſerved to keep us from ſtarving: But our thirſt was moſt inſupportable; for having no freſh water, but what fell from the ſky, and was left in certain pits which time had worn in the rocks, we could not have it at all ſeaſons; for the rock lying low, was waſhed over with the waves of the ſea, we lived in this condition ſix weeks, comforting one another in our common misfortune, till being left alone, it began to grow inſupportable to me, for awaking one morning, and miſſing my companion, I fell into ſuch deep deſpair, that I had thoughts of caſting myſelf headlong into the ſea. I know not what became of him, whether deſpair forced him to that extremity, or that looking for eggs on the ſteepy ſide of the rock, he might fall into the ſea. I loſt, with my comrade, the knife wherewith we killed ſea dogs, and the mews upon which we lived; ſo that not able to kill any more, I was reduced to this extremity, to get out of the boards of my hut a great nail, which I made ſhift

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ſo to ſharpen upon the rock, that it ſerved me for a knife: The ſame neceſſity put me upon another invention, which kept me laſt Winter, during which I endured the greateſt miſery imaginable; for finding the rock and my hut ſo covered with ſnow, that it was impoſſible for me to get any thing abroad, I put out a little ſtick at the crevice of my hut, and baiting it with a little ſea-dog's fat, I by that means got ſome ſea-mews which I took with my hand from under the ſnow, and ſo I made a ſhift to keep myſelf from ſtarving; I lived in this condition and ſolitude above eleven months, and was reſolved to end my days in it, when God ſent you hither to deliver me out of the greateſt miſery that ever man was in. The ſea-man having ended his diſcourſe, the maſter of the ſhip treated him ſo well, that within a few days, he was quite another creature, he ſet him aſhore at *Derry* in *Ireland*, and afterward ſaw him at *Dublin*, where ſuch as had heard what had happened to him, gave him wherewithal to return into *England*. *Mandeſloe's Travels*, p. 280.

XIV. A ſhip of *Holland* being driven againſt her will, came to a place called *Nova Zembla*, where the pole is elevated ſeventy-ſix degrees, among many delays and great dangers ſcarce reached the *Orange Iſlands*, where they were ſet faſt in a conſolidated body of continued ice, which threatened them every moment; at laſt being reduced to their ultimate hope, they reſolve to return the ſame way they came, but now they find the ſhip quite frozen up, not far from the ſhore, and thereupon they were forced to winter in *Zembla*, and wait for a better ſeaſon, therefore taking out boards and planks, they built a poor ſhelter for themſelves and their ſtuff, and by good providence the tide had thrown up a good quantity of timber, they not knowing from whence it came, which proved of great advantage to them during their abode: Here they had continual fights with bears, who ſometimes were driven away by making great outcries, other times with ſhooting of them,

them, but they found their fleſh unwholſome meat; for in that country the wild beaſts, or fiſhes of the ſea, are food to the wild beaſts of the land: The fat of the bears they made uſe of to burn for lights in the nights. At laſt, to increaſe their miſery, the ſun left them, which was the chief human benefit they had. Thus were they in a barren country, in darkneſs, and having no company but the wild beaſts: vaſt mountains of ſnow they with great difficulty were forced to remove, leaſt their habitations ſhould be overwhelmed; and, if at any time they went forth, their jaws were ſo benumbed, they could ſcarce recover their former heat. The bears being in the dark, and dull of ſight, did not venture much abroad to diſturb them; but there were a multitude of foxes, which they catched in traps, and made of them food and raiment: Yet after this the Almighty preſerved them, for in the Spring the ice breaking, they got their ſhip again, and ſailed ſafe to *Amſterdam*. *Grotius's Annals.*

And the ſame providence that has appeared ſo wonderfully for the protection and deliverance of poor diſtreſſed creatures at ſea, has likewiſe been very merciful in preſervation from moſt eminent dangers at land; as among many thouſand others, recorded in the holy Scriptures, and other hiſtories, it is exceeding manifeſt from the following inſtances.

XV. A. 1539, not far from *Sitta* in *Germany*, in the time of a great dearth and famine, a certain religious matron having two ſons, and deſtitute of all manner of ſuſtenance, went with her children to a fountain hard by; praying to Almighty God, *That he would, of his infinite goodneſs, relieve their hunger.* As ſhe was going, a perſon unknown met her by the way, and ſaluted her very kindly, aſking her, Whither ſhe was going? who confeſſed to him, *That ſhe was walking to that fountain there, hoping to have ſome relief from Almighty God, to whom all things are poſſible; for,* ſaid

ſhe, *if he nouriſhed the children of* Iſrael *in the Wilderneſs forty years, it will not be difficult for him to beſtow a draught of water upon me and my children.* When ſhe had ſpoken theſe words, the man (who doubtleſs was an angel of God) told her, *That ſeeing her faith was ſo conſtant, ſhe ſhould return home, and ſhould there find ſix buſhels of meal, for the ſupport of herſelf and her children.* The woman returning home, found it to be according to his word. *Beard's Theatre*, p. 442.

XVI. *Philip Melanchthon* reporteth, That in a village near *Signea*, a woman ſent her ſon into the wood to fetch home her cattle; in the mean while there fell ſo great a ſnow, that the boy could not return home again; his parents being much troubled, went the next day to ſeek him, and within three days found him in the midſt of the wood, in a place where the ſnow had not fallen: They aſked, *Why he did not make haſte home?* He anſwered, *That he ſtayed till it was evening, being inſenſible both of the time and cold.* They then demanded, *Whither he had eat any victuals?* The boy replied, *There was a man brought him victuals, which he did eat;* which they ſuppoſed to be his good angel, who had been thus kind to him, and preſerved him from ſo great danger. *Beard's Theatre*, p. 440.

XVII. In the year 1565, there fell out ſo much rain in *Iſlebia*, that the waters bore down all before them, and particularly the houſe of a man where a child lay in the cradle; which the father, with the hazard of his life, brought forth, and carried into a neighbour's houſe hard by: he then endeavoured to ſave two more of his children, and took them in his arms to carry them out of his houſe, but the waters were ſo ſtrong, that one of his children ſitting upon a beam was carried away, and himſelf and the other were carried into the orchard, where finding ſome ground he ſtood up to the neck in water, with the child in his arms; and looking about

about for his other child, he ſaw it ſitting upon the piece of timber ſwimming toward him; which he likewiſe took into his arms, and getting upon an high pile of wood, he continued with them there all night, none being able to afford him any help: Next morning, when the waters were decreaſed, he came down, and looked for two other of his children, whom he had left in the upper room of the houſe, where he found the two innocents faſt aſleep; he had no ſooner taken them from thence, but that part of the houſe fell alſo, which was a viſible ſign of God's holy protection over them all. *Beard's Theatre*, p. 444.

XVIII. In the horrid and bloody rebellion in *Ireland*, a religious gentlewoman, with ſome others in her company, was forced to fly for her life: ſhe having three children, whereof one was at her breaſt; but alas! theſe poor trembling travellers had not gone far, before they were ſtripped naked by the *Iriſh*, who to admiration ſpared their lives; but paſſing on, they came to a river where more of theſe bloody villains met them, and would have drowned them therein: This virtuous gentlewoman being not in the leaſt diſcouraged, deſired a ſmall time to pray; and as ſhe lay naked on the frozen ground, ſhe began to conſider and reſolve within herſelf, not to go voluntarily to ſo unjuſt a death: upon which her refuſal, theſe miſcreants dragged her by the heels along the ground with the reſt of the company; upon which ſhe turned upon them, and on her knees ſaid, *You ſhould, I am ſure, be* Chriſtians, *and when I ſee you are; in taking away our miſerable lives you do us a pleaſure; but know, as we never wronged you nor yours, you muſt die alſo yourſelves, and one day give an account of this cruelty, to the Judge of heaven and earth.* Upon which, ſays an *Iriſh* prieſt, *Let us not take their lives, but we will put them into the iſland of* Lake: and a boat being in the river, eight of them, who were all then in company, were all put into the iſland naked, and without meat; where, after

four days ſome of them died of hunger and cold, but not this woman, nor any of her children; for the next day the two boys found the hide of a beaſt which had been killed; this they and the mother endeavoured to caſt over them, lying upon the ſnow. The day after, a boat goes by them, whom the poor woman beſeeches for God's ſake to carry her out of that place, but they being *Iriſh* refuſed it: She then deſires a little bread, but they anſwer they have none: then ſhe begs a coal of fire, for ſhe had ſome fuel in the boat; and thus with ſome chips they made a fire; and the boys taking a piece of the hide, laid it upon the coals, and began to gnaw it; but alas! without an extraordinary divine ſupport, what could this do? Thus they lived ten days without any viſible ſupplies; and that good woman profeſt it was by faith in God ſhe lived; for ſhe had no bread but ice and ſnow, nor any drink but water; but ſhe ſaid, *She thought God put more ſubſtance into it, for it ſeemed as it were clammy.* The next day a boat carried her out to the ſide of the *Bandwater* where yet ſhe had been loſt, but that ſhe could not indure to ſee her children die in her ſight, and therefore, though the two boys were young, and ſo famiſhed with hunger that they had no ſtrength, ſhe perſuaded them to go out of her ſight, under pretence of ſeeking ſome fire. The poor children had not gone far, but they ſaw two or three great dogs eating a man that had been killed: the children were afraid of the dogs, who needed not to have feared any thing, but to live in ſuch a condition: but one of the dogs came running and leaped upon one of the children, without doing him the leaſt hurt; and would run a little before, and then tarry till the children came to him, and ſo led them to a houſe where ſmoke appeared, which was an *Iriſh* man's, protected by the *Engliſh* in *Antrum*, where they were courteouſly received, and the mother ſent for, and were all thus miraculouſly preſerved, through the great mercy of God. *Remarkable Deliverances*, p. 19.

XIX. A

XIX. A terrible tempeſt happened at *Turin*, in the year 1558, which beat down houſes, tore up trees by the roots, and by a mighty inundation of water drowned above forty perſons, yet, in the midſt of judgment, God remembred mercy; for a woman who was newly brought to bed was drowned, but the infant ſhe was delivered of, lying in the cradle, was carried with the violence of the water a great way off, and at laſt the cradle ſtopping at the bough of an apple-tree, ſtood there firm till the waters decreaſed, and after ſeveral days was found alive.

Another child at *Friburg* in *Miſnia* falling into the river, was violently carried a great way, till it came to a mill, where it ſtopped, and was miraculouſly taken up alive. *Beard's Theatre*, p. 442.

XX. Queen *Elizabeth* of glorious memory was often in very great dangers, and as often delivered, but eſpecially in her ſiſter Queen *Mary*'s reign, for while ſhe was a priſoner at *Woodſtock*, a fire was kindled between the boards of her chamber, which was verily ſuppoſed to be done on purpoſe to have burned her, but it was happily prevented. Likewiſe a ruffian, who was one of her keepers, was ſuborned to murder her; but this was alſo prevented by divine providence. At another time *Stephen Gardner*, biſhop of *Wincheſter*, ſent a villain to diſpatch her, but could not have admittance, becauſe of the abſence of Sir *Henry Beningfield*, who had commanded his brother not to ſuffer any man whatſoever to come to her till his return. *Clark's Examp.* 2 part, p. 614.

XXI. In the reign of Queen *Mary*, Doctor *Sands* and Doctor *Cox* fled both out of *England* in the ſame ſhip, and before the ſhip was out of ſight, two of the queen's guard were upon the ſea-ſhore to have apprehended Doctor *Sands*; but they had ſo proſperous a paſſage, that they landed ſafely at *Antwerp*, and were

invited to the houſe of one Mr. *Lock* to dinner; as they were at table, Mr. *George Gilpin*, the *Engliſh* ſecretary, came to them, and whiſpering Doctor *Sands*, told him, *That King* Philip *made ſearch for him to apprehend him*: Whereupon he immediately roſe from dinner, and though it rained very faſt, yet he went out of the gate, which leads to *Cleaveland*, and ſo made his eſcape to *Strasburgh*. *Clark's Mirrour*, 2 part, p. 616.

XXII. In the year 1640, Doctor *James Uſher*, Lord primate of *Ireland* came over into *England*, being invited thereunto by ſome eminent perſons, wherein the ſpecial providence of God did manifeſt itſelf for his preſervation; it being the year before the bloody rebellion broke out in *Ireland*, as if according to the angels ſpeech to *Lot*, nothing could be done there, till he was come hither and eſcaped to this *Zoar*. *Clark's Lives*.

To conclude, innumerable are the examples of the Almighty's protection and deliverances of the innocent, and thoſe that truſt in him in all ages of the world; ſo as he puniſheth the wicked with moſt ſevere judgments, ſo he protecteth thoſe that fear him, by the extraordinary aſſiſtance of his holy angels, to fulfil the truth of what the apoſtle writes, *Heb.* i. 14. *That they are miniſtring ſpirits ſent forth to miniſter for them, who ſhall be heirs of ſalvation.*

CHAP.

CHAP. VI.

Divine Goodneſs to Penitents, with the dying Thoughts of ſeveral famous Men, concerning a future State after this Life: Likewiſe divers remarkable Inſtances to demonſtrate the reality, and certainty thereof.

WE read in the Holy Scriptures, that the Almighty reſiſteth the proud, but he giveth grace to the humble; and therefore how paſſionately and compaſſionately doth he exhort and perſuade men to repentance and reformation, declaring, that whoſoever cometh unto him, he will in no wiſe caſt off; yea, though their ſins and tranſgreſſions are of a ſcarlet and crimſon dye, even of the greateſt magnitude, yet if they will forſake their evil ways, he will have mercy upon them, and ſave them: How vain therefore, and fooliſh, are thoſe deſperate men in our age, who having long continued in wicked and evil courſes, and endeavour to encourage themſelves therein, by perſuading themſelves, and their wretched companions, that there is no future account to be given in another world; which wicked attempt is ridiculous, as well as dangerous; ſince beſides the undeniable evidence of the Holy Scriptures, and the divine providence whereby the whole world was created, and is governed: It is alſo very apparent that all ſorts of men, of all conditions, as emperors, kings, philoſophers, ſtateſmen, *&c.* of all religions, *Heathens*, *Jews*, *Mahometans*, *Chriſtians*; of all opinions among Chriſtians, and of all tempers, whether ſtrict and ſerious, or looſe and debauched, in all ages of the world,

world, from the creation, they have left this great obſervation behind them, *That upon experience they have found that what vain thoughts ſoever men may, in the heat of their youth and luſt, entertain of religion, yet they will ſooner or later feel a teſtimony which God hath given into every ones breaſt, which will one day make them ſerious, either by the inexpreſſible fears, terrors, and agonies of a troubled mind, or by the inconceiveable peace, joy, and comfort of a good conſcience.* And of this we have many late, as well as former examples; ſome of which may be very neceſſary to be here inſerted, to manifeſt the truth thereof.

I. *St. Auguſtin* is a famous inſtance of repentance, as we find very lively deſcribed in his confeſſions; ſome few of which I ſhall repeat in his own words: In my youth, I even burnt to be ſatisfied in theſe lower pleaſures, and what was it I delighted in, but to love and be loved? yea, I boiled over in my fornications, and thou heldeſt thy peace, then wandered I ſtill further from thee, O my joy, into other, and more fruitleſs ſeed-plots of ſorrows, with a proud dejectedneſs, and an untired wearineſs, but didſt thou indeed hold thy peace to me? No, ſurely, for whoſe but thine were the words which my mother, one of thy faithful children, ſang in my ears? For I will remember, ſhe privately charged me, and with very much earneſtneſs forewarned me, *That I ſhould not commit ſimple fornication, but eſpecially that I ſhould never defile another man's wife.* Theſe ſeemed to me no better than womens advices, which it would be a ſhame for me to follow; but they were thy counſels indeed, and I knew it not; but ran headlong, with ſuch ſtupid blindneſs, that I was aſhamed amongſt my equals to be guilty of leſs impudence than they were, whom I heard to boaſt mightily of their debaucheries, and glorying the more, the more beaſtly they had been; yea, and I took pleaſure in commiting of wickedneſs, not for the pleaſure of the act only, but for the pra[illegible]d credit of it alſo: What is

worthy

wortny of diſpraiſe, if vice be not? But I made myſelf worſe than indeed I was, that I might not be diſpraiſed, and when I wanted opportunity to commit that naughtineſs which ſhould make me as bad as the worſt, I would pretend I had done what I never did, that I might not be counted cowardly, in being innocent, nor faint-hearted, in being more chaſte than they: Behold! with what companions I walked the ſtreets of *Babylon*, and I wallowed myſelf in the mire of it, as if I had repoſed in a bed of ſpices, and moſt precious ointments, and my inviſible enemy ſeduced me to the very center of ſin, ſo that I ran into all manner of diſſoluteneſs, and practiſed whatſoever I affected; a miſt in the mean time depriving my ſight, O my God, of the brightneſs of thy truth, and mine iniquity came from me, as if ſwelling from fatneſs. Surely thy law, O Lord, puniſheth thievery, yea, and this law is ſo written in our hearts, that iniquity itſelf cannot blot it out: For what thief does willingly abide a man to ſteal from him? no, not a rich thief, though his fellow be driven to ſteal upon neceſſity: Yet had I a deſire to commit thievery, and did it, compelled neither by hunger, nor poverty, but even through a cloyedneſs of well-doing, and a pamperedneſs of iniquity; for I ſtole that, of which I had enough of my own, and much better; nor when I had done, cared I to enjoy the thing which I had ſtolen, but only rejoicing in the theft, and in itſelf: A pear-tree there was in the orchard next our vineyard, well laden with fruit, though not much tempting either for colour or taſte: To the robbing of this a company of lewd young fellows of us went late one night, (having, according to our idle cuſtom, continued in our gaming houſes till that time) from whence we came loaden with fruit, not for our own liquoriſhneſs, but even to throw to the hogs; and all this we did, not becauſe we *might* do it, but becauſe we *would*. Behold my heart, O Lord, behold my heart, which thou haſt pity upon in the very bottom of the bottomleſs pit: For I a moſt wretched young fellow, unhappy that I was, I was unhappy in the very

very entrance into my youth: It is true, I begged chaſtity at thy hands, and ſaid, *Give me chaſtity, and continency, but do not give it me yet;* for I was afraid that thou wouldſt hear me too ſoon, and too ſoon deliver me from my diſeaſe of incontinency, which my deſire was rather to have ſatisfied than extinguiſhed. But now was the day come wherein I was to be ſet naked before myſelf, and when mine own conſcience was to convince me, for I found a vaſt tempeſt in my own ſoul which hurried me into a garden, where I might be only with myſelf; at which time I was moſt ſoberly mad, being ſenſible enough what piece of miſery I at preſent was, but utterly ignorant how good I was ſhortly to grow; I ſat me down fretted in ſpirit, and angry at myſelf with a moſt tempeſtuous indignation, for that I went not about to make my peace and league with thee, my God, which all my bones cried out upon me to do, extolling it to the very ſkies, upon which, giving liberty to my tears, the floods of mine eyes guſhed out, which was an acceptable ſacrifice to thee, O Lord, and then I cried out, *How long? how long? O Lord, wilt thou be angry for ever, ſtill to-morrow, to-morrow, why not now? Wherefore in this very hour is there not an end put to my uncleanneſs.* Thus much I uttered, weeping in the bitter contrition of my heart, when behold I heard a voice, as of a boy or child that ſeemed to come from ſome neighbouring houſe, which ſaid, in a ſinging tune, *Take up and read, take up and read,* which was often repeated: Inſtantly hereupon, I changed my countenance, and began to conſider whether children were uſed to ſing any ſuch words, but I could not remember to have ever heard the like; whereupon drying up the violent torrents of my tears, I got me up, interpreting it no other way, but that I was from God himſelf commanded to open the book, and to read that chapter which I ſhould firſt light upon: Haſtily therefore I went, where I had left the apoſtles book, and ſnatching it up, opened it, and in ſilence read that chapter which I firſt caſt mine eyes upon: *Not in rioting,*

and

and drunkenneſs, not in chambering and wantonneſs, not in ſtriſe and envying; but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof. No further would I read, nor needed I, for inſtantly, with end of this ſentence, a divine beam of light, comfort, and peace darted into my heart, and all the darkneſs of doubting vaniſhed away, and thou, O my dear Lord, didſt thereby ſo thoroughly convert me to thyſelf, as that I have no other hopes, nor thoughts in this world but of thee; for which, let my heart praiſe thee, and my tongue, yea, let all my bones ſay, O Lord, who is like unto thee, and do thou anſwer me, and ſay unto my ſoul, *I am thy ſalvation. St. Auſt. Confeſ.*

II. Wonderful is the account which we find in Mr, *Baxter's Crucifying the World*, in theſe words: *Sophronius* biſhop of *Jeruſalem* delivereth the following hiſtory as a moſt certain and infallible truth to poſterity: That *Leontius Apamipuſis*, a moſt famous and religious man, who lived many years at *Cyrene*, aſſured them, that *Syneſius*, who of a philoſopher became a biſhop, found at *Cyrene*, one *Evagrius* a philoſopher, who had been his old acquaintance, fellow ſtudent, and intimate friend, but an obſtinate heathen: *Syneſius* was earneſt with him (but in vain) to become a Chriſtian; yet following his arguments for Chriſtianity very cloſe, *Evagrius* diſcourſes with him to this purpoſe; *That to him it ſeemed but a meer fable and deceit, that the Chriſtian religion teacheth men that this world ſhall have an end, and that all men ſhall riſe again in theſe bodies, and their fleſh be made immortal and incorruptible, and that they ſhall ſo live for ever, and ſhall receive the reward of all that they have done in the body; and that he that hath pity on the poor, lendeth to the Lord; and he that giveth to the poor and needy, ſhall have treaſure in heaven, and ſhall receive an hundred fold from Chriſt, together with eternal life.* Syneſius aſſured him, and proved to him by very cogent arguments, that theſe things

things were moſt true and certain; inſomuch, that, being converted thereby, he and his family were baptized. *Evagrius* ſoon after brought three hundred pound in gold to *Syneſius*, to be diſtributed among the poor, upon condition that he would give him a bill under his hand, that Jeſus Chriſt would repay him in another world, which he did accordingly. *Evagrius* fell ſick not long after, and thinking he ſhould die, ordered his ſons to put *Syneſius*'s bill into his hand, which was done, after which he died, and was buried. About three days after, the philoſopher ſeemed to appear to *Syneſius* in the night, and to ſay to him, *Come to my ſepulchre where I ly, and take the bill, for I have received the debts, and am ſatisfied; and for thy aſſurance I have written a diſcharge with my own hand.* The biſhop told *Evagrius*'s ſons what he had ſeen, tho' he knew nothing of the bill put into his hand; whereupon they all go to the ſepulchre, and opening it, found the bill in the dead man's hand, thus ſubſcribed, *Ego Evagrius*, &c. in *Engliſh*, *I* Evagrius *the philoſopher, to the holy biſhop* Syneſius *greeting*; *I have received the debt which in this paper is written with thy hand, and am ſatisfied*; *neither have I any action againſt thee, for the gold that I gave thee, and by thee to Chriſt our Saviour.* They that ſaw the thing, admired, and glorified God, who gave ſuch wonderful evidences of his fulfilling his promiſes to his ſervants. And, ſaith *Leontius*, this bill thus ſubſcribed by the philoſopher, is kept at *Cyrene* moſt carefully in the church to this day, to be ſeen of as many as deſire it. And though, ſaith Mr. *Baxter*, we have a ſure word of promiſe ſufficient to build our hope upon, yet I thought it not wholly unprofitable to cite this hiſtory, from ſo credible antiquity, that the works of God may be had in remembrance. *Baxt. Crucifying the World, preface.*

III. *Cæſar Baronius* tells, That there was an entire friendſhip between *Michael Mercatus* the elder, and *Marſi-*

Marſilius Ficinus; and this friendſhip was the ſtronger between them, by reaſon of a mutual agreement in their ſtudies. It happened that theſe two diſcourſed together uſually of the ſtate of men after death, and when they could not agree in ſome particulars, they concluded with this firm agreement; *That whichſoever of them two ſhould firſt depart out of this life, ſhould, if poſſible, give an account to the ſurvivor of the ſtate of the other life, and whether the ſoul be immortal, or not.* This agreement being made, and mutually ſworn to, they departed. In a ſhort time after it fell out, that while *Michael Mercatus* was one morning early at his ſtudy, upon a ſudden, he heard the noiſe of a horſe upon the gallop, and then ſtopping at the door, and immediately he heard the voice of his friend *Marſilius* crying out to him, *O* Michael, Michael, *thoſe things are true, they are true.* Michael wondring to hear his friend's voice, roſe up, and opened his caſement, where he ſaw the back part of him whom he had heard ſpeak, in white, and galloping away upon a white horſe. He called after him, *Marſilius*, *Marſilius*; and followed him with his eye, but he ſoon vaniſhed out of ſight. *Michael*, amazed at this extraordinary accident, very ſtrictly inquired if any thing had happened to *Marſilius*, who then lived at *Florence*, ſome diſtance from thence, where he likewiſe breathed his laſt; and he found upon ſtrict inquiry, that he died at that very time, when he was thus ſeen and heard by him. *Wanly's Hiſt. Man.* p. 88.

IV. About the year 1060, there was a great doctor buried at *Paris*, at the interring of whom, when the prieſt in the form then uſed, came to the words, *Reſponde mihi*, *Anſwer me*; the corpſe ſat upright on the bier, and to the amazement of all that were there, cried out, *Juſto Dei judicio accuſatus ſum*, *At the juſt tribunal of God I am accuſed*, lying preſently down again. The attendants being aſtoniſhed, deferred the funeral till the next day to ſee the iſſue of this ſtrange accident

at which time a multitude met to obſerve the event; when at the ſame words again repeated, the diſturbed body riſeth again, and with the like hideous noiſe cried out, *Juſto Dei judicio judicatus ſum, By the juſt judgment of God I am judged.* The people being yet more amazed, deferred the interment one day longer, when almoſt the whole city thronged to this ſtrange burial, and in the preſence of them all, at the reciting of the ſame words, he roſe up the third time, and cried out, *Juſto Dei judicio condemnatus ſum, By the juſt judgment of God I am condemned;* Whereat as the whole city were affrighted, ſo *Bruno*, an eminent doctor in that univerſity, was ſeriouſly affected, and told them, *That as they had formerly heard, ſo now they ſaw the judgments of the Lord were unſearchable, and paſt finding out; for this perſon whom we honoured for the ſtrictneſs of his life, the modeſty and unblamableneſs of his converſation, crieth out now, That he is damned by the juſt judgment of God.* This dreadful example he inforced upon the minds of the auditors, with ſo many prevailing arguments, that, by the bleſſing of God, ſeveral of them retired themſelves from the world, and ſpent the reſt of their days wholly in the ſervice of God, and preparing their ſouls for an eternal ſtate in the world to come. *Dying Mens Words*, p. 196.

V. *Charles* V. emperor of *Germany*, king of *Spain*, and lord of the *Netherlands*, after twenty-three pitched battles, ſix triumphs, four kingdoms won, and eight principalities added to his dominions, which he ruled over fourteen years, yet, at laſt, reſigned all theſe, retired to his devotion in a monaſtery, had his own funeral celebrated before his face, and left this teſtimony of Chriſtian religion, *That the ſincere profeſſion thereof had in it thoſe ſweets and joys that courts were ſtrangers to.* And *Philip* III. of *Spain* lying on his death-bed in 1621, ſent thrice at midnight for *Florentius* his confeſſor, who, with the provincial of *Caſtile*, diſcourſed to him of approaching death, exhorting him to ſubmit to God's

God's will, ſo gravely, that the king himſelf could not chuſe but weep, and after ſome intermiſſion from his tears, and thanks for his wholeſome admonition, the king ſpake thus to him; *Do you not remember that in your ſermon on* Aſh-wedneſday, *you ſaid, That ſome of your auditors might die that Lent: this concerns me, for lo, my fatal hour is now at hand; but ſhall I obtain eternal felicity?* Which words he uttered with great grief and trouble; adding likewiſe to his confeſſor, *You have not hit upon the right way of healing, is there no other remedy?* Which when he obſerved, the confeſſor thought he meant of his body: the king added, *Ah, I am not ſollicitous of my body, nor of my temporary diſeaſe, but of my ſoul.* The confeſſor mournfully anſwered, *I have done what I could, I muſt commit the reſt to God's providence.* Florentius then diſcourſed at large of God's mercy, remembring his majeſty what he had done for the honour and worſhip of God. To which the king replied, *Ah, how happy were I, had I ſpent theſe twenty-three years wherein I have held my kingdom, in a retirement.* Florentius anſwered, *That it would be very acceptable to God, if he would lay his kingdom, his majeſty, his life and his ſalvation at the feet of his crucified Saviour Jeſus Chriſt, and ſubmit himſelf to his will: Willingly, willingly will I do this,* ſaid the heart-ſick king, *and from this moment do I lay all that God hath given me, my dominions, power, and my life at the feet of Jeſus Chriſt my Saviour, who was crucified for me:* And then among his laſt words he ſaid to *Florentius, Now really you have ſuggeſted to me very great comfort.* Fair Warning, p. 160.

VI. Prince *Henry* eldeſt ſon to king *James* and Q. *Anne*, was moſt zealous in his love to religion and piety, and his heart was bent, if he had lived to have endeavoured to compound thoſe unkind jars and differences that were among religious men. He told the dean of *Rocheſter, That he thought, that whereas he and others like him, did as uſual look him in the face when*

they came firſt into the pulpit, their countenance did as it were ſay to him, Sir, you muſt hear me diligently, you muſt have a care to obſerve what I ſay. He uſed to ſay, *He knew no ſport worth an oath; and that he knew not what they called Puritan preaching, but he loved that preaching which went next his heart, and ſpake as if they knew the mind of God.* His laſt words were, *O Chriſt, thou art my Redeemer, and I know that thou haſt redeemed me; I wholly depend upon thy providence and mercy from the very bottom of my heart; I commend my ſoul into thy hand.* A perſon of quality waiting on the prince in his ſickneſs, who had been his conſtant companion at *Tennis*, and aſking *how he did?* he anſwered, *Ah,* Tom, *I in vain wiſh for that time I loſt with thee and others in vain recreation.* He then added, *Now my ſoul be glad, for at all parts of this priſon, the Lord hath ſet his aid to looſe thee; head, feet, milt and liver are failing. Ariſe therefore and ſhake off thy fetters, mount from thy body, and go thy way.* Prince Henry's Life.

VII. *Hugo Grotius*, the greateſt ſcholar that this age boaſted of, after ſo many embaſſies happily performed abroad, and as may tranſactions well managed at home; after an exact ſurvey of all the *Hebrew*, *Greek* and *Latin* learning, after an unanſwerable treatiſe of the truth of the Chriſtian religion, and many other elaborate diſcourſes in divinity and other parts of learning concluded his life with this proteſtation, *That he would give all his learning and honour for the plain integrity and harmleſs innocence of* John Urick; who was a devout poor man, that ſpent eight hours of his time in prayer, eight in labour, and but eight in ſleep and other neceſſaries. He alſo made this complaint to another, who admired his aſtoniſhing induſtry, *Ah! vitam perdidi, operoſe nihil agendo: Ah! I have loſt my life in doing nothing induſtriouſly*: and gave this direction only to another who deſired it, as knowing his great wiſdom and learning, *Be ſerious.* When he was on his death-

death-bed, he ſent for a miniſter, profeſſing himſelf to be the poor publican, ſaying, *That he had nothing to truſt to, but the mercy of God in Jeſus Chriſt, and wiſhing that all the world ſaw as much reaſon in religion as he did.* Dying Mens Words, p. 162.

VIII. *Salmaſius*, that excellent *French* ſcholar, whom the learned men of his time never mention without ſuch expreſſions as theſe, *Vir nunquam ſatis laudatus*, &c. *A man never enough to be praiſed, nor to be mentioned without admiration*, went out of the world with theſe words in his mouth, *Oh, I have loſt a world of time! Time that moſt precious thing in the world, whereof had I but one year longer, it ſhould be ſpent in* David's *Pſalms and St.* Paul's *Epiſtles. Oh, Sirs*, ſaid he to thoſe about him, *mind the world leſs, and God more: all the learning in the world, without true piety and the fear of God, is nothing worth. The fear of the Lord, that is wiſdom, and to depart from evil, that is underſtanding.* Ibidem, p. 161.

IX. Sir *Francis Walſingham*, ſecretary of ſtate in Queen *Elizabeth's* reign, toward the latter end of his life, wrote to the Lord Chancellor *Burleigh*, to this purpoſe; *We have lived enough to our country, to our fortunes, and to our ſovereign; it is high time we begin to live to ourſelves and to God; in the multitude of affairs that paſſed through our hands, there muſt be ſome miſcarriages, for which a whole kingdom cannot make our peace.* And being obſerved to be more melancholy than uſual, ſome court humoriſts were ſent to divert him; *Ah!* ſaid Sir *Francis*, *while we laugh, all things are ſerious round about us; God is ſerious when he preſerveth us, and hath patience towards us; Chriſt is ſerious when he dieth for us; the Holy Ghoſt is ſerious when he ſtriveth with us; the Holy Scripture is ſerious when it is read before us; ſacraments are ſerious when they are adminiſtred to us; the whole creation is ſerious in ſerving God and us; theſe that are in heaven*

and hell are ſerious, and ſhall a man that hath one foot in the grave, jeſt and laugh? Wanly's Hiſt. Man. p. 646.

X. Sir *Tho. Smith*, after he had many years ſerved Queen *Eliſabeth*, alſo, as ſecretary of ſtate, and done many conſiderable ſervices to the kingdom. A quarter of a year before he died, laid aſide all public employment, and diſcharging all his worldly affairs and attendants, ſent to two reverend divines, his ſingular good friends, intreating them to draw him out of the word of God, the plaineſt and exacteſt way of making his peace with God, and living godly in this preſent world, adding, *That it was great pity men knew not (or at leaſt did not ſeriouſly conſider) to what end they were born into this world, till they were ready to go out of it. Fair warning*, p. 168.

XI. Doctor *Donne*, a perſon of as great parts and ſpirit as any in this nation ever beheld, when he was upon his death-bed, took his ſolemn farewel of his moſt conſiderable friends, leaving this with them, *I repent of all my life, but that part of it which I ſpent in communion with God and doing good.* That perſon in a dying hour ſhall wiſh himſelf not a man, who hath not been a good Chriſtian. *Idem.* p. 164.

XII. Archbiſhop *Uſher*, that famous, learned, and moſt pious divine, after his indefatigable pains, as a Chriſtian, a ſcholar, a biſhop, and a preacher, went out of the world with this prayer, *Lord forgive me my ſins of omiſſion; and deſired to die as Mr.* Perkins *did, imploring the mercy and favour of God. Idem*, p. 164.

XIII. Sir *Philip Sidney*, a ſubject indeed of *England*, but they ſay choſen King of *Poland*, whom Queen *Eliſabeth* called Her *Philip*, and the Prince of *Orange* called His *Maſter*, whoſe friendſhip the Lord *Brooks* was ſo proud of, that he would have this to be part of

his

his epitaph, *Here lyeth Sir* Philip Sidney's *friend, whoſe death was lamented in verſe by the then kings of* France *and* Scotland, *and the two univerſities of* England. This great man lamented ſo much at his death, the innocent vanity of his life in writing his *Arcadia*, that to prevent the unlawful kindling of heats in others, he would have committed it to the flames himſelf, and left this farewel among his friends; *Love my memory, cheriſh my friends; their faith to me may aſſure you they are honeſt; but above all, govern your will and affections by the will and word of your Creator, and in me behold the end of this world, and all its vanities*, Ibid. p. 136.

XIV. Sir *Henry Wotton*, after his many years ſtudy, with great proficiency and applauſe, in the univerſity, his near relation to the great favourite the earl of *Eſſex*, his intimacy with the duke of *Tuſcany*, and *James* VI. of *Scotland*, his embaſſies to *Holland, Germany, Venice*, &c. was only deſirous of the provoſtſhip of *Eaton*, being exceeding deſirous to retire thither, to enjoy his beloved ſtudy and devotion; ſaying often, *That this was the happieſt time of his life, it being the utmoſt happineſs which a man could attain to, to be at leiſure to be, and to do good*; never reflecting on the ſpending of his former years without tears, and would often ſay, *How much time have I to repent of, and how little to do it in.* Idem. p. 154.

XV. Sir *John Maſon*, privy councellor to King *Henry* VIII. and King *Edward* VI. upon his death-bed called for his clerk and ſteward, to whom he ſpake to this purpoſe, *I have ſeen five princes, and been privy councellor to four; I have ſeen the moſt obſervable matters in foreign parts, and been preſent at moſt tranſactions for thirty years together; and I have learned this, after many years experience, that ſerioufneſs is the greateſt wiſdom, temperance the beſt phyſic, and a good conſcience is the beſt eſtate; and were I to live again, I would change the court for a church; my privy councellor's buſineſs and buſtle for an hermit's retirement; and the*

whole

whole life I lived in the palace, for one hour's enjoyment of God in the chapel: all things elſe forſake me, beſide my God, my duty, and my prayer. Idem. p. 153.

XVI. Mr. *Howard*, (afterward the learned earl of *Northampton*) being diſturbed with atheiſtical ſuggeſtions, put them all off this way, *If I could give any account how myſelf, or any thing elſe, had a being without God, how there came ſo uniform, and ſo conſtant a conſent of mankind of all ages, tempers, and educations, (differing ſo much otherwiſe in their apprehenſions) about the being of a God, the immortality of the ſoul, and religion, in which they could not likely either deceive ſo many, or being ſo many, could not be deceived, I could then be an Atheiſt.* And when it was urged, that religion was only a ſtate policy to keep men in awe; he replied, *He could not believe it, ſince he was ſenſible that the greateſt politicians have ſooner or later felt the power of religion in the grievous laſhes of their conſciences, and the dreadfulneſs of their apprehenſions about that ſtate wherein they muſt live for ever.* Idem. p. 151.

XVII. *Galeacius Carraciolus*, Marquis of *Vico*, a noble perſon of a great eſtate, powerful relations, both in the emperor of *Germany* and the pope's court, (the laſt of which was his near relation) notwithſtanding the great promiſes, and moſt endearing letters of his kindred, the bitter cries and tears of his parents, his wife, and children, the loſs both of his honour and eſtate; yet this worthy perſon broke through all theſe temporal engagements, forſook his country and all that was dear to him, to go to *Geneva*, and embrace a reproached, deſpiſed and perſecuted goſpel, chuſing rather, with *Moſes* (to whom he is compared) *to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon, eſteeming the reproach of Chriſt greater riches than the treaſures of this world, becauſe he had reſpect to the recompence of reward, and endured, as*

ſeeing

ſeeing him who is inviſible. He uſed to ſay, *That he ſhould not look upon himſelf to be worthy to ſee the face of God, if he did not prefer one hours communion with Chriſt before all the riches and pleaſures of the world.* Galeacius's Life.

XVIII. Famous and remarkable is the inſtance of the late Earl of *Rocheſter*, who though he ſpent a great part of his life in the height of Atheiſm, and all manner of profaneneſs and debauchery, yet, upon his dying bed, God was graciouſly pleaſed to hear the prayers of his neareſt relations, and true friends, ſo that he became a moſt admirable penitent, of which I ſhall inſtance ſome few particulars, as they are publiſhed by two reverend divines: He was the ſon of the famous Lord *Wilmot*, and was a great proficient in learning. In the year 1660, he went to the univerſity, at which time the general joy which over-run the whole nation, upon his majeſty's reſtoration, was not regulated with that ſobriety and temperance which became a ſerious gratitude to God for ſuch a bleſſing, which had ſome ill effects in him, ſo that he began to love thoſe diſorders too much: for, after having travelled for ſome time, he returned back to the court, where falling into company who loved thoſe exceſſes, he was at length entirely ſubdued by intemperance, ſo that he confeſſed for five years together he was continually drunk, not all the while under the viſible effects of it; but his blood was ſo inflamed, that he was not in all that time cool enough to be perfectly maſter of himſelf, which led him to do many wild and unaccountable things; and being a perſon of extraordinary parts, his ſins were like them, ſo that he ſeemed to affect ſomething ſingular in his impieties, as well as writings, above the reach of other men, taking all manner of pains to pervert others to wickedneſs, nay, ſo confirmed was he in ſin, that he lived, and almoſt often times died a martyr to it: The licentiouſneſs of his temper, with the briſkneſs of his wit, diſpoſed him to love the converſation of thoſe who

divided

divided their time between lewd actions, and irregular mirth, and ſo he came to bend his wit, and direct his ſtudies, and endeavour to ſupport and ſtrengthen thoſe ill principles of Atheiſm and Irreligion in himſelf and others. An accident fell out about this time, which confirmed him more in theſe courſes; for going to ſea in the year 1665, there happened to be in the ſame ſhip with him Mr. *Montague*, and another gentleman of quality; theſe two, but eſpecially the laſt, ſeemed perſuaded, *That they ſhould never return into* England, and Mr. *Montague* ſaid, *He was ſure of it*; upon which the Earl of *Rocheſter* entered into an engagement with the other gentleman, not without ceremonies of religion, (Mr. *Montague* refuſing it) *That if either of them died he ſhould appear, and give the other notice of the future ſtate, if there were any.* After which, in a fight with the *Dutch*, toward the later end of the action, the gentleman aforementioned fell on a ſudden into ſuch a trembling, that he could ſcarce ſtand, and Mr. *Montague* going to hold him up, as they were in each others arms, a canon bullet killed him out-right, and carried away Mr. *Montague*'s belly, ſo that he died in an hour after: but this gentleman never appeared to the Earl of *Rocheſter* afterward, which was a great ſnare to him during the reſt of his life. After which he went on *to commit all iniquity with greedineſs*; and yet even this deſperate ſinner, that one would think *had made a covenant with death, and was at an agreement with hell*, and juſt upon the brink of them both, yet even now God, to magnify the riches of his grace and mercy, was pleaſed to ſnatch him out of the fire; ſo that falling into a great fit of ſickneſs, he laboured under ſtrange trouble and conflicts of mind, his ſpirit being wounded, and his conſcience full of terror, and ſaying, *If God that died for great as well as leſſer ſinners, did not ſpeedily apply his infinite mercies to his poor ſoul, his wound was ſuch as no man could conceive or bear*; crying out, *That he was the vileſt wretch and dog that the ſun ſhined upon, or the earth bore, that he*

now

now ſaw his error in not living up to that reaſon which God endued him with, and which he unworthily vilified and contemned, wiſhing he had been a ſtarving leper, crawling in a ditch; that he had been a link boy or a beggar, or for his whole life-time confined to a dungeon, rather than to have ſinned againſt his God; and acknowledged, *that all the ſeeming abſurdities of religion, and the Holy Scriptures, and the contradictions thereof, framed by men of corrupt and reprobate judgments were now vaniſhed, and the excellency and beauty thereof appeared, he being now come to receive the truth in the love of it.* And upon his death-bed gave command to his reverend chaplain, *to preach abroad, and to let all men know how ſeverely God had diſciplined him for his ſins by his afflicting hand, that his ſufferings were moſt juſt, though he had laid ten thouſand times more upon him; and how God had laid on him one ſtripe upon another, becauſe of his grievous provocations, till he had brought him home to himſelf, and declaring, that, from the bottom of his ſoul, he did deteſt and abhor the whole courſe of his former wicked life, and admired the goodneſs of God who had given him a true ſenſe of his pernicious opinions and vile practices, warning all men in the name of God, and as they regard the welfare of their ſouls, no more to deny his being, or his providence, or deſpiſe his goodneſs; no more to make a mock of ſin, or contemn the pure and excellent religion of the ever bleſſed Redeemer, through whoſe merits alone, he, who was one of the greateſt of ſinners, did yet hope for mercy and forgiveneſs*; and in this penitent and religious temper and frame of ſpirit, he ſometime after gave up the ghoſt. *Rocheſter's Life and Sermon.*

XIX. I ſhall conclude all with ſome brief remarks out of the life of that excellent and worthy perſon, the late Lord Chief Juſtice *Hale*, as lately publiſhed by a reverend divine. This gentleman was deſcended rather from a good, than a noble family, and about the ſeventeenth

teenth year of his age went to *Oxford*, where he was placed under an able tutor, and was an extraordinary proficient; but the ſtage-plays coming thither, he was ſo much corrupted by ſeeing many plays, that he almoſt wholly forſook his ſtudies, of which miſchief being ſenſible, he, at his coming to *London*, reſolved never to ſee a play again, to which he conſtantly adhered; but one corruption of the mind draws on another, ſo that he fell into many youthful vanities, and kept too much ill company with ſome vain people, till a ſad accident drove him from it; for he, with ſome other young perſons, being invited out of town to be merry, one of the company called for ſo much wine, and went on in ſuch exceſs, that (though Mr. *Hale* would have prevented it) he fell down as dead before them, ſo that all that were preſent, were not a little affrighted at it, who did what they could to bring him to himſelf again: This did particularly affect Mr. *Hale*, who thereupon went into another room, and ſhutting the door, fell on his knees, and prayed earneſtly to God both for his friend, *That he might be reſtored to life again, and that himſelf might be forgiven, for giving ſuch countenance to ſo much exceſs; and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived.*

His friend recovered, and he moſt religiouſly kept his vow till his dying day, and though he was afterwards preſſed to drink healths, particularly the kings, which was ſet up by too many as a diſtinguiſhing mark of loyalty, and drew many into great exceſs after his majeſty's happy reſtoration; but he would never diſpenſe with his vow, though he was roughly treated for this ſometimes, which ſome hot and indiſcreet men call obſtinacy: This wrought ſuch an entire change on him, that now he forſook all vain company, and divided himſelf between the duties of religion, and the ſtudies of his profeſſion, in the former whereof he was ſo regular, that for ſix and thirty years time he never once failed going

going to church on the Lord's day, and though he was acquainted with all ſorts of learning, yet he ſeemed to have made the ſtudy of divinity the chiefeſt of all others: He was a very merciful and upright judge, and would hear no cauſes but in open court, which a great peer once complained of to the king; but his majeſty bid him *content himſelf that he was no worſe uſed*; and ſaid, *He verily believed he would have uſed himſelf no better, if he had gone to ſollicite him in any one of his own cauſes*. He made it as a rule to himſelf, *That, in the adminiſtration of juſtice, he was intruſted for God, the king and country, and therefore ought to do it uprightly, deliberately and reſolutely*; and yet was much concerned, that though it was his duty to ſerve in the office he was called to, *yet was it a great conſumer of that little time we have here, which he thought might be better ſpent in a pious contemplative life, and a due proviſion for eternity*. J. Hale's Life.

To conclude, The moſt learned, wiſe, and ſerious perſons in all ages, have all concurred in their judgments, as to a future ſtate, and have thought it to be the greateſt wiſdom in this world, to be thus religious, and to *work out their ſalvation with fear and trembling*.

F I N I S.